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A Weekly Record of its News its Work and its Thought

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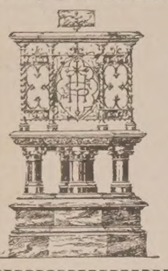

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# The Living Church.

**Saturday, October 21, 1893**

## News and Notes

"The Mexican Muddle" and its latest developments will be found fully recorded in our issue this week. Neither of the documents on pages 499, 500, and 507 should be overlooked.

The English Church Congress met at Birmingham this year. It was under the presidency of the Bishop of Worcester, well-known for his affiliation with Dissenters. Birmingham, moreover, is a strong centre of non-conformity. Under these circumstances it was predicted that the Congress would be more "liberal" than its predecessors. But a correspondent of *The Chicago Tribune* laments that the "old intolerance" was as strong as ever, and that no suggestions looking to a letting down of creeds, sacraments, or episcopacy, were received with the least patience. Churchmen and many besides Churchmen will feel encouraged at this. The example of steadfastness is most valuable in these unstable times.

The case of Dr. Henry Preserved Smith, of Cincinnati, has advanced one step further, and his teachings have again been condemned, this time in the local synod of Ohio. He will now appeal to the next meeting of the General Assembly of the Presbyterian Church, before which, it is supposed, Dr. Briggs will also attempt to gain a new hearing. To an outside observer it appears evident that the Presbyterian Church intends to stand firmly by its authoritative formularies and will refuse to play fast and loose with them by allowing new and lax interpretations. We cannot but regard this attitude with the highest respect as a needed contribution to the cause of honesty and good morals, to say nothing of Christian truth.

The Programme of the Missionary Council, which we publish in another column, includes the discussion of missionary affairs in every aspect, as well as the various kinds of missionary work. The list of writers and speakers insures the most able and complete treatment of all the subjects proposed for consideration. Special missionary meetings will be held at several of the principal churches. We miss one subject from the scheme which might be of special interest at the present time, namely, the "Protestant Episcopal Church and its mission in Mexico," or, more generally, "Missions to convert the Catholics." The Council will meet from Oct. 22 to 25, closing with an address from Bishop Perry on "The Church's Past and Future in the United States." It will be held in St. James' church.

Our vigorous contemporary, *The Catholic Review*, rejoices in the Romeward tendency of our Sisterhoods, as indicated by their going into retreat once a year. That has been going on for years, not only among Sisterhoods but also among the clergy of our dioceses, many lay members participating, yet Rome was never further off than now. The same journal kindly says: "Statistics have shown that the Episcopalian body is the only Protestant one that is growing in members in the United States, and that it is growing rapidly, at the expense, of course, of the other Protestant sects." Yes, but not all Protestants; Roman Catholics are found among our converts, sometimes in numbers worthy of note.

The terrible storms which have lashed our southern coasts during the last few weeks have caused an amount of distress and suffering which call loudly for all the help which Christian charity and human sympathy throughout the country can possibly afford. Besides the appalling loss of life, the immense destruction of property has left hundreds destitute of the necessities of life, while many others are probably made helpless sufferers for the rest of their days. It is to be feared that in this part of our land the all-engrossing fascinations of the great Fair have too largely diverted attention from these as well as other charitable demands. Many have expended all they could well afford, feeling, naturally enough, that it was the chance of a life-time. But surely, to Christian hearts at least, the call of suffering humanity, the terrible affliction of those of our own race, citizens of our common country, ought to be paramount to all other considerations.

The Church Congress in Birmingham was shaken up last week by the eccentric and impetuous monk Ignatius, a sort of Peter the Hermit among Anglicans. It will be remembered that he gave some American bishops a piece of his mind, when on a visit to this country some years ago. He is not the least afraid of man or mitre. When Mr. Charles Gore rose to read a paper in the Congress, (Mr. Gore was one of the writers in "Lux Mundi"), Father Ignatius sprang to his feet and exclaimed: "I protest against this. That man is a denier of Christ. He ought not to be heard here. Cheers and hisses followed. The Bishop of Worcester, who presided, told Mr. Gore to proceed, and ordered Father Ignatius to be seated. Amid great disorder Father Ignatius shouted that he would not yield unless he received permission to speak later. The Bishop assented and Father Ignatius sat down, and Mr. Gore read his paper. Then Father Ignatius rose to reply. Cheers, hisses, groans, and protests defeated the decision of the Bishop. Every attempt of Father Ignatius to speak caused a renewal of the uproar. Eventually Father Ignatius left the Congress.

Belgium's new constitution which extends the franchise from less than 160,000 voters to over 1,200,000, makes several other radical changes. Every citizen above the age of twenty-five is now entitled to a vote, and in order to create a conservative body, a plural system is introduced by which the 1,200,000 voters will be able to cast about 1,900,000 votes, an extra vote being given to all married men who pay taxes, and to bachelors who have reached the age of thirty-five, and a third vote to those who possess certain property or educational qualifications, or who have held public offices of certain kinds. By this new constitution also, provision is made for the acquirement of colonies, the objective point being the Congo Free State, the sovereignty of which is at present vested in King Leopold but not in Belgium. Compulsory voting is one of the features of this new measure, penalties being imposed upon all those who, having the right to vote, neglect to avail themselves of it. Taken all in all, the results of Belgium's new departure will be watched with interest.

The report of Dr. Gould of Johns Hopkins University upon the Gothenburg system of liquor traffic is an interesting one. He shows that as a result of that system, prohibition prevails in most of the country districts, while in the towns the sale of distilled liquor is practically restricted to the incorporated companies whose profits do not depend upon the extension of their business. Orphan asylums, total abstinence societies, home mission societies, theatres, public libraries, waiting rooms for working men, homes for seamen, deaconesses' homes and parks, are supported by the surplus fund of these companies. Dr. Gould considers "the complete divorcing of the liquor traffic from politics" the most important effect of the system. He gives statistical tables showing the diminution in the amount of drinking, and the profits realized by the incorporated companies and the use made of such profits. He states that "in Norway the saloons are closed on Sundays and at those periods of the day when workingmen are most tempted to drink." Immoral accessories, such as gambling, have everywhere disappeared. The disadvantages of the system are seen in the temptation to use its machinery for revenue purposes rather than for moral reform, although it must be acknowledged that so far this temptation has been rarely yielded to; and in the probable future opposition, because of the revenue, to a total suppression of liquor selling instead of simple restriction.

## The Answer of Bishop Riley

FROM THE OCTOBER NUMBER OF *Truth*, THE OFFICIAL ORGAN OF THE SO-CALLED "MEXICAN BRANCH OF THE CHURCH."

After quoting the extract from "the third article" of the Covenant of the Representatives of the American Bishops, and of the General Synod of the Mexican branch of the Church, so called, as given by the Presiding Bishop in our issue of Oct. 7th the manifesto above referred to proceeds thus: "We, the constitutional authorities of the Mexican branch of the Church, respectfully call attention to the fact that the full text of the third article of the Covenant reads as follows in the original document signed in the name of the Holy Trinity": (Then follows a version of the article in question, in which another sentence is inserted between the two paragraphs quoted by the Presiding Bishop, containing these words):

A majority of the same (viz, the Board of Administration) shall be competent to take order for the consecration of future bishops of said Church as the necessity may arise in the demand of said Church. The said Temporary Board of Administration shall be furthermore empowered to administer all the discipline pertaining to the Episcopal Order of the Ministry of said Church until at least three bishops shall be elected, consecrated, and canonically established in the said Church; it being understood that the Temporary Board of Administration shall be governed," etc.

Next follows a second quotation from the protest of the Presiding Bishop, as given in our issue of Oct 7th, containing the resignation of Bishop Riley. The statements made by the Presiding Bishop at this point are criticised in two respects, first as regards the date of the resignation, which is stated to have been the 24th of April, 1884, instead of the 14th; second, as regards the body to which it was presented, which is asserted to have been not *the Board of Administration*, but *the Mexican Commission*. The document is stated to have been prepared by the late Bishop Lee of Delaware.

The paper before us then proceeds as follows:

Bishop Lee made a serious mistake in the wording of this document, having prepared it in such terms that it could not be accepted constitutionally by any one or all of the bishops of the Protestant Episcopal Church. The Bishop of the Valley of Mexico had been consecrated bishop for a foreign Church, and according to the tenth article of the Constitution of the Protestant Episcopal Church in the United States, any bishop thus consecrated for a foreign Church can never exercise any episcopal authority in the United States. Bishop Lee worded the document that the Bishop of the Valley of Mexico was asked to sign on the 24th of April, 1884, in terms that implied that he might so exercise his office in the United States under given circumstances. As this is clearly and expressly forbidden in the tenth article of the Constitution of the Protestant Episcopal Church, the document as prepared by Bishop Lee could not be constitutionally accepted by any or by all of the bishops of the Protestant Episcopal Church in the United States, and we respectfully claim that any unconstitutional acceptance of the same, being unconstitutional, was a mistake and of necessity null and void.

The body to whom the document was addressed by Bishop Lee, namely, the Mexican Commission, was not the right body to whom the said document should have been addressed, as according to the third article of the Covenant it should have been addressed to the "Temporary Board of Administration," and not to the Mexican Commission. As the document was not addressed to the "Temporary Board of Administration," it was not in order for the Board to take cognizance of the same, and much less to do so in direct violation of the Canons by which, according to the third article of the Covenant, the "Temporary Board of Administration" shall be governed in the exercise of their episcopal administration. The Canon by which the "Temporary Board of Administration," on the 24th of April, 1884, would have had to have been governed, in case the Bishop of the Valley of Mexico had addressed to the said Board the communication which Bishop Lee, by mistake, addressed to the Mexican Commission, demands that before such a proffered resignation can be canonically accepted, three months' time must elapse from the date that the offer is made and the date when it can be validly and canonically accepted. Further, the said Canon also demands that all the bishops who are to decide if the said offer is to be accepted or not, as also the Standing Committee of the diocese of the bishop who ha

proffered his resignation, must first be officially notified that the offer has been made before it can be validly and canonically accepted. Furthermore, until after a very careful investigation has first been made, and until a sufficient reason has been found to exist why the said proffered resignation should be accepted, it cannot be accepted canonically.

All this is distinctly provided for in the Canon that governs the acceptance of such an offer as that made in the document which Bishop Lee by mistake addressed to the Mexican Commission. To attempt to accept a proffered resignation in direct violation of all the provisions of this Canon, as five out of the seven bishops of the Mexican Commission attempted to accept the offer made by the Bishop of the Valley of Mexico in the document addressed by mistake to the said Commission by Bishop Lee, and signed at his request by the Bishop of the Valley of Mexico, at a late hour on the evening of the 24th of April, 1884, in a private house in New York, in a few minutes after the document named had been presented to them, and after the said American bishops had earnestly assured the Bishop of the Valley of Mexico that they had nothing personal against him, but that it was merely a financial necessity that they should take a new departure, was certainly utterly uncanonical, and being uncanonical, in a true ecclesiastical sense null and void. The document which the Bishop of the Valley of Mexico was asked to sign, gives the Bishop of the Valley of Mexico full authority to exercise his office in Mexico either with "the advice and consent of the Mexican Commission, or on the invitation of the ecclesiastical authority of some diocese."

We, the constitutional authorities of the Mexican branch of the Church, have a perfect right to claim, as we earnestly and sincerely do, that the offer made by its Bishop to resign the jurisdiction of the Valley of Mexico has, beyond all legitimate doubt, never been canonically accepted, and further, that as the Bishop of the Valley of Mexico has been unanimously and most affectionately asked by the ecclesiastical authority of the Valley of Mexico to continue to care for that diocese, that he has not only the right, but also the most solemn obligation, to care for his diocese.

We also maintain that the Bishop of the Valley of Mexico had a perfect right to withdraw the offer made in New York on the evening of the 24th of April, 1884, which offer, as we have proved, has never been canonically accepted. We ask that the following facts be carefully noted. Only five bishops out of the seven who should have been officially informed of the offer, knew anything about it at the time of its uncanonical acceptance. The Standing Committee of the diocese of the Valley of Mexico has never, to this date, been officially communicated with regarding the proffered offer. The said offer was uncanonically accepted, not three months after it was made, but in a few minutes. No sufficient reason existed for that offer to have been accepted. The attempted acceptance of that offer, therefore, was utterly uncanonical and therefore null and void.

The Bishop of the Valley of Mexico is nobly meeting the obligations he assumed at his Consecration. The seven honored bishops who took part in that Consecration asked him to make the following promise, a promise from whose solemn obligations the Bishop has never yet been canonically relieved, and until thus relieved those obligations remain in full force.

The following is the promise which, at the request of the Mexican Commission, the Bishop of the Valley of Mexico made at his Consecration:

In the name of God. Amen.

I, Henry Chauncey Riley, chosen Bishop of the Mexican branch of the Catholic Church of our Lord Jesus Christ in the Valley of Mexico in the Republic of Mexico, do hereby promise conformity and obedience to the Doctrine, Discipline, and Worship of the said Mexican branch of the Catholic Church of our Lord Jesus Christ as the same are set forth in the Covenant entered into between the Bishops of the Protestant Episcopal Church in the United States and the said Mexican Church, ratified by the said Bishops in Council on the twenty-ninth day of October in the year of our Lord one thousand eight hundred and seventy-five, and by the Synodical Authorities of the said Mexican Church on the fifth day of January in the year of our Lord one thousand eight hundred and seventy-six.

So help me God
through Jesus Christ.

The Bishop of the Valley of Mexico is nobly redeeming the solemn promise made at his Consecration and is faithfully maintaining the solemn Covenant referred to in his Consecration vow. We, the Constitutional Authorities of the Mexican branch of the Church, maintain that the Bishop of the Valley of Mexico has not only the right but the most solemn obligation to care for his diocese in harmony with the terms of the Covenant. We, the Constitutional Authorities of the Mexican branch of the Church, also most earnestly claim that the reverence due to our Triune God demands that the solemn Covenant be respected and maintained. In view of the fact that the Covenant has been entered into by the representatives of the Bishops of the Protestant Episcopal Church and the representatives of the General Synod of the Mexican branch of the Church in the name of our Triune God, both parties can well encourage each other to respect and to faithfully meet its requirements, and thus honor the Blessed Name in which it was signed. The third article of the full text of the Covenant stipulates that until three bishops shall have been elected, consecrated, and canonically established in the said Church, the bishops of the Protestant Episcopal Church shall name from among themselves a Commission of seven bishops with whom the bishop or bishops to be consecrated for the Mexican branch of the Church shall be associated, as a temporary Board of Administration for the episcopal government of the said Mexican Church.

The said Temporary Board of Administration shall be empowered to administer all the discipline pertaining to the Episcopal order of the ministry of said Church until at least three bishops shall be elected, consecrated, and canonically established in the said Church. Three bishops have not yet been consecrated for the Mexican branch of the Church. The provision of the Covenant that stipulates that until three bishops shall have been consecrated for the Church in Mexico, the Bishops of the Protestant Episcopal Church shall name from their numbers a Commission of seven bishops to befriend the Mexican branch of the Church, is therefore in full force. We now most respectfully, earnestly, and sincerely press the necessity of naming the Commission that the Covenant calls for. We ask that a Mexican Commission be named as soon as possible, and that all questions pending, be duly referred to that Commission in harmony with the terms of the Covenant. We would respectfully suggest that the Commission should send two or three of their number to the city of Mexico to personally inform themselves in this Republic of such facts as it would be well for the Commission to carefully examine.

Should a committee of two or three impartial and just bishops be thus sent to the city of Mexico they would soon ascertain the fact that for the American bishops to work wisely in this Republic their true course is to work through the constitutional organization of the Mexican branch of the Church, with whose representatives their representatives in the years 1875 and 1876, entered into a solemn covenant in the name of the Holy Trinity. Any other course foments and encourages schism and wrong-doing in Mexico. In the official communication published with the date of the 31st of August, 1893, by the Bishop of Connecticut, that Bishop five times speaks of a small self-elected club in the city of Mexico by its Spanish name, and each of those five times misspells that Spanish name, thus showing that he is not acquainted with the Spanish tongue. From not being acquainted with the Spanish language, and from never having been in Mexico, the Bishop of Connecticut, in his official communication of the 31st August, 1893, not only misspells the Spanish name of the said small self-elected club in the city of Mexico, but also utterly mistakes the real character of the said small, self-elected club. Some time since two letters were published in the same number of the well-known periodical called *The Spirit of Missions*. The first of these letters was addressed by the Bishop of Connecticut to the editor of that publication, requesting that he would publish the second letter in his monthly periodical. The second letter was from the Rev. Mr. Gordon, at that time residing in the city of Mexico. In his letter the Rev. Mr. Gordon stated, that, on arriving in the city of Mexico he had found that the small self-elected club, whose Spanish name the Bishop of Connecticut names five times in his official communication of the 31st August, 1893, was composed of four or five men. Mr. Gordon might also have added that they were all young men. To say that this small, self-elected club, composed of a few young men that at long intervals are wont to meet in the city of Mexico from wretchedly self-interested motives, but who never once have met in the Valley of Mexico—to say that this club "is the true representative and governing body of the Church in the Valley of Mexico," is as great a mistake as it would be to say that the "Clerical Club' of New York is the true representative and governing body of the Church in the State of Connecticut, with this difference—that the members of the Clerical Club in New York are gladly welcomed in the churches in Connecticut, while the members of the small self-elected club five times mentioned in his official communication by the Bishop of Connecticut are looked upon by the churches in the Valley of Mexico connected with the Mexican branch of the Church as dangerous and unworthy men, and are therefore discarded and rejected by the churches in the diocese connected with our communion.

The members of that small, self-elected club are not representatives of the congregations connected with the Mexican branch of the Church in the Valley of Mexico and have no authority in the Mexican branch of the Church in that diocese. To in any way foster that self-elected club, whose president and secretary are specially despised for their unworthy and wretchedly self-interested character by the faithful connected with the Mexican branch of the Church in the Valley of Mexico, is to make a very sad mistake and to indirectly encourage a disgraceful schism.

If a committee of two or three wise and prudent bishops can be sent to Mexico they can soon ascertain the truth of the statements for themselves.

The real ecclesiastical authority of the diocese of the Valley of Mexico is the Diocesan Synod of that diocese.

According to the document prepared by Bishop Lee and signed by the Bishop of the Valley of Mexico, on the 24th of April, 1884, the Bishop of the Valley of Mexico was to exercise his office either "with the advice and consent of the Mexican Commission, or on the invitation of the ecclesiastical authority of some diocese for service in the diocese concerned."

The ecclesiastical authority of the Valley of Mexico has unanimously and most earnestly and affectionately besought their faithful and able Bishop to continue to care for their diocese, and the General Synod of the Mexican branch of Church has most heartily endorsed and approved of their action in so asking their Bishop to continue to care for the Valley of Mexico.

We, the Constitutional Authorities of the Mexican branch of the Church, are faithfully respecting our part of the solemn Covenant entered into in the name of the Holy Trinity, with the representatives of the Bishops of the Protestant Episcopal Church in the United States. By faithfully meeting the requirements of that Covenant, the reverence due to our Triune God, in whose Holy Name it was signed, will have been maintained.

We earnestly trust that Christian kindness and good will may yet be re-established between the American bishops and our Mexican branch of the Church.

This can, by God's blessing, be done by both parties to the Covenant duly respecting and maintaining that solemn Covenant. A noble Christian work can, by God's blessing, be done in this Republic by encouraging the constitutional organization of the Mexican branch of the Church.

We remain, with great respect,

ABRAHAM JUAREZ, Secretary of the Standing Committee of the General Synod of the Mexican branch of the Church, together with other constitutional authorities of the Mexican branch of the Church.

*Mexico, October, 1893.*

## The Church of England

FROM OUR CORRESPONDENT

LONDON, Sept. 28th.

A month's absence from home in Switzerland has caused a longer interval than usual between the appearance of my letters. But Church affairs in England may be said to have rested for the time, and not a little interest has been centred on Lucerne in the doings of the second Re-union Conference held at the instigation and under the direction of the Rev. Dr. Lunn. Representatives of the Church have not figured so prominently at the conference as they did last year, but from the official figures, it seems that the number of members was considerably larger than last year. Canon Hammond's papers on "Polychurchism" were the only noteworthy pronouncements from the Church point of view, and to these, and the discussions which ensued upon them, I referred in my last letter. A final meeting was held during the first week of this month, when Re-union was again the leading topic. The Church was represented by the Rev. J. J Lias, lately a professor at Cambridge, who has some queer notions on the subject of Apostolical Succession, but whose position on Re-union as summed up in his paper will be found generally acceptable to High Churchmen, but seriously considered as a feasible proposition, only shows how impossible is re-union among the corporate bodies of Christians at the present time. Mr. Lias says that the "only safe and workable basis is to be found based on the old doctrinal formulary of the Catholic Church, the Creed of Nicæa, with the Scriptures as elucidating and applying it, the old external signs of membership in the Church—the sacraments of Baptism and Holy Communion, and the old three-fold organization of the governing body of the Church under bishops, priests, and deacons." Of course such a proposition as this involves nothing less than entire surrender to the Church. That is the "only safe and workable basis," every earnest Churchman will heartily agree, and with individuals outside the pale, acquiescence may be possible—indeed it may be said to be an every-day occurrence—but with Dissent in its corporate capacity a re-union is out of the question certainly for this generation. None the less are we bound to pray for it, and to strive by all legitimate means to promote the cause by a wide exercise of charity which does not imperil truth.

Father Hall's election to the see of Vermont is a piece of news of equal interest to us on this side of the Atlantic as to you, and will, one may hope, tend to cement the tie already existing between the mother and daughter Churches. Long before this reaches you, his reply to the committee, asking for time to consider the matter, will have been received and published on your side, and, possibly, his notification of acceptance of the call to the see. This will of course necessitate, as he has already pointed out, his severance from the Cowley Order of which he has been so conspicuous and brilliant a member. His departure from among us will be a great loss, but yours is the gain, and, if I am not mistaken, his predilections are more with the American than with the English Church, which is quite understandable after his sojourn of seventeen years in Boston, and his practical acceptance of American citizenship.

The Church Congress meets in Birmingham next week, and I anticipate an interesting meeting. At present it looks as if the Evangelical party were going to take the Congress by storm, so prominent are their names in the programme,

but there are a few Catholics of light and leading who should be able to hold their position without difficulty; the discussions will not be therefore all of one complexion. Hitherto, Protestant Churchmen have complained of the bias which the standing committee have seemed to show towards the Catholic school, but this complaint is scarcely a just one, for it is more their own standing aloof, or their dislike to meet Catholic Churchmen on a common platform, that has found them so frequently in the minority at recent congresses. However, they will make a bold bid for supremacy at Birmingham, and with a president and committee in sympathy, they are likely to succeed in point of numbers and speeches delivered. Birmingham is a city riddled with ultra-Protestantism—though I am informed that there are indications of a levelling-up—but with the patronage of nearly all the parishes in the hands of Protestant trustees—one of the disadvantages of our present patronage system—it has been very difficult for Catholic teaching to get a foothold. One notable exception is found in the parish of St. Alban's, where the two brothers Pollock have spent more than 30 years of their lives in founding a great centre of mission work amongst the poorest of the poor. It is a work excelled by none in the amount of self-devotion and good works which it has drawn forth, and I wish the space at my command would allow me to tell the tale of its founding and subsequent career. Of the Congress doings, I hope to be able to send you some particulars at the close of the meeting.

To-morrow (Michaelmas Day), Dr. Hamilton Baynes will be consecrated in Westminster Abbey as Bishop in Natal, and with his consecration all the old troubles caused by the deposition of Bishop Colenso in the time when Bishop Gray was Metropolitan of South Africa, are likely to be at an end. So at least it is hoped. Even *The Church Times*, which can hardly be said to share Dr. Baynes' theological opinions, takes a bright view of the position, and the strong desire for peace expressed by the contending parties in the diocese is some warrant for this attitude. The arrival of a new bishop, unbeset with the difficulties with which the late Bishop of Maritzburg (Dr. Macrorie) was surrounded, should have a soothing influence, and the old sores will, one may hope, be entirely healed without in the least affecting the position for which Bishop Gray and the Church party in Natal so long contended.

Liddon's "Life of Pusey" is published this week, or rather two out of the four volumes have made their appearance. We are rather overdone with histories and biographies relating to the Tractarian movement, but Pusey was such a commanding figure through all that stormy period that to write of others and to leave him out would be Hamlet without the Prince. Liddon's work is practically untouched by the editors, and of course the style and method of the biography are excellent. The concluding volumes, I understand, will not be long delayed, and to these many look forward with keener interest than the earlier ones.

## New York City

On the evening of the Feast of St. Luke the annual meeting of the society of St. Luke's Hospital was held at the hospital

St. Bartholomew's church, the Rev. Dr. Greer, rector, is still in the hands of the workmen, and its formal opening has necessarily been delayed to Oct. 22nd.

The working staff of the church of Zion and St. Timothy has been strengthened by the addition of Brother Henry, lately connected with the parish of St. Andrew.

The rector of St. Mark's church, the Rev. Dr. J. H. Rylance, who has been ill, has returned from Lakewood, N.J., greatly improved in health, and preached Sunday, Oct. 15th, in his own pulpit.

Bishop Potter recently enclosed to all the clergy of the diocese, with his personal commendation, copies of the address of the Bishop of Iowa, before the Church Club of Chicago, on "The Relations of the Church and the Country."

At the church of the Holy Trinity, Harlem, the Rev. Dr. C. DeWitt Bridgeman, rector, considerable improvements have been made. Ornamental fixtures, with electric lights, have been placed in the church, much changing and adding to its appearance and attractiveness.

At the fortnightly meeting and dinner of the Churchmen's Association, held at Clark's last week, an address was delivered by Bishop Potter on "Intellectual Culture as a Source of Power in the Ministry." A general discussion of the topic followed.

The rector of St. Andrew's church, Harlem, the Rev. Dr. Van De Water, has entered upon his special duties as chaplain for the academic year, of Columbia College, under the new arrangement by which a single priest is appointed for a year, instead of a succession of priests, one for each month.

At the church of St. Mary the Virgin, the Rev. Father Brown, rector, one Celebration will be held daily during November for the faithful departed. A special Celebration will be held under the auspices of the Burial Guild on All Souls' Day, Nov 2nd. The guilds have resumed their monthly meetings at the mission house for a good winter's work.

The City Mission Society of the Church has joined with the Charity Organization Society and other charitable associations of the city, in an appeal for enlarged funds to meet the coming hard winter among the poor. The appeal states that present facilities for distribution of alms are sufficient, and that all that is needed is enlarged giving.

The anniversary services of St. Luke's Home for Indigent Christian Females was held on St. Luke's Day at the church of the Beloved Disciple. At the close of the services, luncheon was served at the Home, which adjoins the church, and many friends of the institution were present. An election of officers and managers for the ensuing year took place in the afternoon.

The mission of St. James' church, under the charge of the Rev. E. H. Cleveland, has made such progress that it is thought necessary to purchase another house and enlarge the capacities for work. Funds are being raised for this purpose. The services are at present held in a house on 83rd st., which supplies the purposes of a chapel and mission building. The attendance crowds the limited accommodations of the parlors which are used for worship, and there is a Sunday school of 200 children. A number of guilds and societies are in active operation.

Gen. John Watts de Peyster is proving a good friend to the Brothers of Nazareth at their new home, Priory Farm, Verbank, N. Y. In addition to some 300 acres of land donated to the brothers, he has provided for the erection of a building for consumptive boys and men, and is having plans prepared for a school that will accommodate 25 boys, at a cos of $15,000. At first it was feared that the removal of the headquarters of the brotherhood from the city would decrease the financial support of the order, but the result has been to gain new friends, to give a strong impetus, and to put the work on a firm foundation. The brothers have begun issuing a monthly paper of four pages, devoted to an account of their labors.

At the church of the Holy Trinity, the Rev. E. Walpole Warren, D. D., rector, the course of sermons delivered last Lent, on the "Sermon on the Mount," have been published by request. The home at East Norwalk, Conn., has done an unusually good work during the summer. A number of improvements were made early in the season. The house was open into September, and more than 200 children were entertained for one week each. The parish has met with a serious loss in the death of Mrs. Adams, sometime matron of the Holy Trinity Orphanage. The Young Women's Guild held its first fall meeting Oct. 5th, and has vigorous work laid out for the winter. The Brotherhood of St. Andrew maintains a boys' club for all boys over 12 years of age, in the parish. Military drill, gymnastic exercises, and entertainments are given from time to time.

At St. George's church, the Rev. Wm. S. Rainsford, D.D., rector, the earnest effort to raise a parochial endowment has resulted in the raising of $30,000 during the past year, added to $35,000 raised for the previous year. The rector urges the absolute necessity of increasing this source of parish revenue, as year by year St. George's becomes more distinctly a church drawing its membership from the immediate neighborhood which is losing its wealthy inhabitants. The work of deaconesses in this parish has proved very satisfactory, and a movement is on foot to render the support of the deaconess house adequate, by interesting in it the ladies of the congregation. The communicant classes have had a larger attendance than ever before. According to advance sheets of the parish year book about to be issued, the Sunday school raised for various objects, $2,640.47 during the past year, and $1,200 more by special means.

At Old Epiphany House, the gymnasium has been repaired and replenished, and the new year of active work has begun. The Tee-To-Tum is doing steadily well, and has been equipped for greater demands than have yet come to it. The Rev. Mr. Locke returned from his vacation the beginning of October, and has given a new start to the energies of the mission. The house is doing work not only among Gentiles but among the numerous Jews of the neighborhood. The kindergarten has already registered 80 children to start the season with. The girls of the Girls' Friendly Society are having a series of talks on health, by a lady studying medicine. The sewing school re-opens in November, and an appeal has been made for more teachers. This mission among the poor must look to more favored localities to supply it not only with means, but with workers.

At the Midnight Mission, where unfortunates are received in the city, and cared for by the Sisters of St. John the Baptist, services have been provided by the warden of the community, the Rev. Dr. Geo. H. Houghton, who personally conducted part of them during the past fiscal year, and was aided by other clergy. A branch of the institution is St. Michael's Home, Mamaroneck, near the city, where the permanent reform work is done under the direct superintendence of the Sister Superior. Last year 8 girls were baptized there, 13 confirmed, and 17 admitted or restored to Communion. The daily Eucharist has been celebrated by the chaplain, the Rev. E. Burke, who has been active in priestly ministrations. The house has been visited twice a week by the sub-warden, the Rev. R. T. Nichol. At the beginning of the year 46 girls were in the house, and 39 were received later, making a total of 85. Of these, 7 were sent to service, 14 to friends, 3 to temporary homes, 4 left of their own will, and 3 were sent away as unfit to remain. Almost all remaining were under 21 years of age, and all but 7 were American born—a sad truth. The total receipts, $7,780.21, cleared the expenses of the year, leaving a balance on hand of $1,313.41. For the Midnight Mission, the total receipts were $10,145.36.

The Rev. Dr. Van De Water, who will act as chaplain of Columbia College for the year, has issued a circular calling on the students to support his endeavor to make the services in the chapel interesting and successful. He intends on three days of the week to deliver a ten-minnte address on practical topics. The other two days he will answer all questions which have been dropped in a box set up for the purpose. He has made special arrangements to meet the students personally, devoting considerable time to this each day. The new system of elective studies, tried for the first time last year in the school of arts, was highly successful. The library has increased greatly, the additions of the year amounting to 19,797 bound volumes, of which 8,732 were procured by purchase or exchange, and 11,035 were gifts. The number of pamphlets given was 4,066. The library now has 160,000 bound volumes. The family of the late Prof. Newberry have presented his collection as a nucleus of the Newberry Library of Geology. Gifts of money for the library amounted to $29,273.47. Messrs. Samuel P. Avery and Chas. H. Seuff were the largest givers. The treasurer has besides received as special funds $7,507.24 from the estate of the late President Barnard; $8,400 from Mr. Joseph F. Loubat, for the establishment of the Loubat prizes; $1,000 from Mr. James Gordon Bennett, for the Bennett prize; $8,250 from the friends of the late Prof. Trowbridge, for the Trowbridge fellowship; $100,000 from Mr. Joseph Pulitzer, already announced in these columns; and $10,179.10 from miscellaneous sources for special purposes. For the new site there has been received from Mr. J. Pierpont Morgan, $33,333.33; Mr. Cornelius Vanderbilt, $35,000; Mr. D. Willis James, $16,666.67; Mr. Alfred C. Clark, $10,000; Mr. Morris K. Jessup, $5,000; and from Messrs. A. C. Bernheim, John A. King, and Abram S. Hewitt, $1,000 each, making in all $108,000 for the period covered. The total number of instructors with which the university enters upon the new year is 226. The total number of students is 1,644 as against 1,573 last year, but the statistics show a considerable increase in the percentage of students holding bachelor's degrees, studying in the various professional schools. Among the graduates 105 American colleges and 12 foreign universities are represented, Yale, Princeton, and Harvard graduates being most numerously present. The students come from 42 States and territories and 15 foreign countries. Regarding the buildings on the new site, the faculties and the librarian have presented their views. These have been referred to an architectural commission composed of three leading firms of architects. The question of location of buildings has also been referred to a commission, one member of which is the celebrated landscape architect, Frederick Law Olmstead. It is hoped that by Jan. 1st questions of location and of the general style of architecture and materials of the buildings will be settled. The site does not come into possession of the college till 1895.

General Theological Seminary.—It opened on Wednesday, Sept. 20th, with a larger number of applicants for admission than any previous year in its history; 61 passed the entrance examinations and will be matriculated on the eve of All Saints' Day. In the last few years the number of candidates for Holy Orders in the Church has increased from 300 to 500, a most encouraging development, while the number in attendance at this seminary has doubled itself in the same time. There will be about 150 students upon its roll the coming year, the most of whom are in residence. Every living-room in the Seminary buildings is filled, and there is now a necessity for greater accommodations. The scheme for erecting a new hall for rectory and gymnasium purposes is well on foot, while the requirement for increased dormitory facilities is equally pressing.

## Philadelphia

In the will of Mrs. Martha A. Parry, probated 11th inst., is a bequest of $2,000 to the church of the Holy Innocents, Beach Haven, N. J., a "summer congregation."

St. Stephen's parish, the Rev. Dr. S. D. McConnell, rector, is to have the advantage of the services of a deaconess, as an addition to its working force. There will be a Sunday afternoon class for the children of parishioners.

A committee of Bible class teachers and other members of the Episcopal Hospital mission, under the leadership of the Rev. Frank P. Clark, rector, are engaged in feeding the needy families of unemployed operatives in the district.

The church of the Ascension, the Rev. G. Woolsey Hodge, rector, recently received $1,0 0 from the estate of Mrs. Philippa E. Brown, formerly a member of that parish, but more recently and until her death an attendant of Holy Trinity. The money has been applied towards a reduction of the church debt.

The new addition to St. Timothy's Hospital, Roxborough, known as the "Nugent Ward," has been roofed in, and the interior is now undergoing the finishing touches. The build-

ing is of brick, one story high, with basement 28 by 56 feet. The interior is divided into two rooms, both of which will be used as operating rooms.

The mortal remains of the late Mr. Henry S. Godshall, for 25 years a member of the vestry of St. Matthias' church, the Rev. Dr. R. A. Edwards, rector, were laid to rest on the 10th inst. The mixed vested choir of this parish has been reorganized under the leadership of Mr. A. L. Phillips. The Rev. A. E. Dunham has become assistant to the rector.

The vestry of the church of the Saviour, W. P., the Rev. W. F. Bodine, rector, are greatly encouraged by the present outlook of that parish, large congregations being present at all the services. The new choral society of the parish, under the care of Mr. Bierck, is growing rapidly. At its first meeting there were 50 members in attendance, a number which was more than doubled at its second meeting.

On the 11th inst., Judge Penrose adjudicated the estate of the late Sarah Emlen Ingersoll, who died in August, 1892. The sum of $476,574 was awarded to the residuary legatees, one-third each to the Episcopal Hospital, the Children's Hospital, and the Protestant Episcopal City Mission for the use of the Home for Consumptives. Upon the death of the annuitants the principal of the sum reserved, $64,800, will be divided among these residuary legatees, in the meantime they are to receive the surplus income therefrom.

In St. Matthew's church, the Rev. R. W. Forsyth, rector, there has recently been placed a fine window by Mr. Samuel R. Marshall, in memory of his mother. It represents the beloved disciple in exile on the Isle of Patmos. In his hand is a scroll on which he seems to be writing the words from the Apocalypse, "Blessed are the dead who die in the Lord" etc. At his feet is his symbol, the eagle. At the base of the window, are the words: "I have no greater joy than to know that my children walk in truth."

Extensive alterations have been made in the interior of St. Barnabas' church, the Rev. O. S Michael, rector. The arches have been filled out with carved woodwork, the entire wall surface decorated, eleven memorial windows set in the nave openings, and a large memorial corona chandelier hung in the nave. The latter is a memorial to Miss Florence Landell given by her sisters; one of the windows is a memorial to Mrs. Betticher, the wife of a former minister-in-charge. Services were resumed on the 8th inst., when the rector preached and celebrated the Holy Eucharist, and there was a song service at night, the music being rendered by the chorus choir of 30 voices.

At St. Peter's church, Germantown, the Rev. T. S. Rumney, rector, the offering for September for Sunday school support was $144.07. The annual payment of $300 for St. Peter's bed in the female department of the Home for Consumptives, Chestnut Hill, has been made by a member of the parish. Another member has raised among his friends over $100, which has been sent to the relief of a suffering clergyman in Virginia; while a lady member of the parish has donated $100 to the "House of Rest for the Aged," at Germantown. In order to afford innocent recreation and amusement to the young men of the parish, as well as to other Germantown youths, a guild has been established, which was opened on the 3rd inst in the parish building. A large library has already been secured, and the amusement room will be fitted up with games.

The annual meeting of the Board of Directors of the Kensington Hospital for Women (not a diocesan institution but largely managed by Churchmen) was held on the 9th inst. at the Episcopal Rooms, Walnut st., Bishop Whitaker, the president, in the chair. The annual report showed a great increase in the work, there having been 336 patients this year as compared with 130 of the previous year, the hospital being more than full, with patients awaiting admission. To meet this emergency the number of beds has been increased from 15 to 25, the nurses' dormitory having been utilized as a patients' ward, while the nurses were accommodated in a building in the rear. The cost of the proposed change is about $2 000, of which $1,200 has been subscribed. The hospital is doing a good work, much of which has been made necessary by the hard times. At the annual election all the present officers were re-elected.

On the afternoon of the 7th inst. the new parish building of St. Paul's church (Divinity School mission) was formally opened by Bishop Whitaker, assisted by several of the clergy. The music, in charge of the Rev. S. Lord Gilberson, was beautifully rendered by a mixed chorus choir. The Bishop in his address welcomed the congregation to the new edifice and also welcomed the Rev. James Alan Montgomery, priest in charge. He extended his congratulations to the faculty of the Divinity School and especially to Dean Bartlett, through whose efforts the mission had been established. Professors Gould and Batten, the former representing the dean, who is in Europe, also made addresses pertinent to the occasion, and the Rev. Dr. Wm. F. Bodine concluded with eloquent remarks. The services closed with the singing of a solemn *Te Deum* of thanksgiving and the benediction of the Bishop.

The stated meeting of the Convocation of Germantown was held on the 10th inst. in Trinity church, Oxford. After Matins, the sermon was preached by the Rev. Dr. S. D. McConnell, rector of St. Stephen's church, his text being Rom. i: 12, and his subject was, "The Church a candlestick in which the Light shines." The treasurer reported a balance of $200.36. The Committee on Appropriations recommended that the appropriation to Holy Innocents' church, Tacony, be continued for the ensuing six months, but that hereafter no appropriation should be made to an organized parish unless its work is under the supervision of convocation and subject to the direction of the Bishop. This report was adopted. The assessment on St. Paul's church, Doylestown, was reduced for this year to $20. The treasurer of convocation was duly authorized to receive all moneys from Trinity church, Centreville, providing the same is paid over only for the support of the missionary or for current expenses. Among the laymen of convocation present were Mr. James M. Aertsen of St. Luke's, Germantown, who on that day had completed his 88th year, and Mr. Joseph Weed, of Emmanuel church, Holmesburg, his junior by 20 days.

At the mission church of St. Michael and All Angels, the dedication festival was observed with an octave of special services. The choir, which has been organized only two years, deserve special mention for the manner in which they rendered the services, the solo work being better this year than ever. The festival began with a solemn Evensong, procession and sermon, on Thursday, the 28th, Fr. Roche, of New Jersey, being preacher. On Michaelmas Day, there was a solemn celebration of the Holy Eucharist at 5:45 A. M., with a good attendance. There was solemn Evensong and procession at 8 P. M., at which service the preacher was the Rev. O. M. Waller. On Sunday there were three Celebrations, the third being a solemn one, at which Fr. Welling, the mission priest, was the preacher. At 3:30, children's Vespers were solemnly celebrated, the children of the mission and the House taking part in the procession. At Evensong, the Rev. A. G. Mortimer, D. D., preached. During the remainder of the octave, solemn Evensong was sung at 8 P. M. daily, the preachers being the Rev. N. W. Baily, Fr. Sargent, O. H. C., Fr. Davenport, and Fr. Welling. This is the only mission of the Church to colored people in West Philadelphia. It carries on a mother's meeting which furnishes material at half price to the mothers, a night school, several guilds, and a reading room, in the mission house. The mission is entirely without endowment, and the people to whom it ministers are very poor. It is well worthy of assistance from the faithful.

During the past year several very handsome memorial windows have been placed in St. Peter's church, the Rev. Dr. J. Lewis Parks, rector. One of these in the south aisle, represents Christ as the Good Shepherd, and is a memorial of Miss Sheetz. Another, also in the south aisle, is a group consisting of the Blessed Virgin seated, holding the Holy Child in her arms, the infant St. John the Baptist is standing at her knees, while in the background is St. Joseph. A companion picture at the end of the south aisle, being one of the western windows, represents the two Marys and Salome at the open sepulchre, where a bright angelic form is seated, who is addressing the women with the words: "He is not here; He is risen." These two beautiful windows have been erected by George Harrison Fisher, Esq., accounting warden of St. Peter's, in loving memory of his father and mother. All these windows are from the establishment of Mayer, London, and are exquisite productions of art. In the corresponding window at the western end of the north aisle, appears a full length life-size of the Saviour standing between two palm trees, His right hand raised in the act of benediction, while in His left is an orb. At the apex is the sacred monogram, Chi Rho, and on either side the Alpha and Omega. On a scroll are the words: "Blessed are the dead who die in the Lord; even so, saith the Spirit, for they rest from their labors;" and at the base is inscribed: "In loving memory of Elizabeth Emlen Randolph Wister." The Rev. George A. Hunt, first assistant priest to the rector, resigned that position on the 30th ult, and the Rev. Lawrence Buckley Thomas has been appointed his successor. The Rev. C. P. B. Jefferys, Jr., second assistant priest, has returned from his vacation and resumed his duties on the 1st inst.

# Diocesan News

## Chicago

**Wm. E. McLaren, D.D., D. C. L. Bishop**

THE BISHOP'S APPOINTMENTS

OCTOBER

22. Chicago: cathedral, A. M.; St. James', P. M., Missionary Council.
23—25. St. James'. Missionary Council.
29. Cathedral, A. M.

NOVEMBER

5. Trinity, Highland Park, A. M.; All Saints'. Ravenswood, P. M.
12. St. John, Irving Park, A. M.; St. Alban, Norwood Park, P. M.
19. Cathedral, A. M., ordination to the priesthood; Trinity, Aurora, P. M.
26. Mediator, Morgan Park, 4 P. M.; Pullman, 7:30 P. M.

DECEMBER

3. Cathedral, A. M.; Christ, Winnetka, P. M.
10. Redeemer, Elgin, A. M.; St. John, Algonquin, P M.; St. James', Dundee, P. M.
17. Atonement, Edgewater, A. M.; St. Paul, Rogers Park, P. M.
24. Redeemer, Chicago, A. M.; St. Margaret, Windsor Park, P.M.; St. George, Grand Crossing, P. M.
25. Cathedral.

JANUARY, 1894.

7. Christ, Streator. 8. Grace, Pontiac, P. M.
9. St. Matthew, Fairbury, P. M.

CITY.—The Rev. Dr. Locke, in reference to a report in the daily papers, authorizes us to say that "he has not resigned, nor has he any thought of resigning, nor does anybody wish him to resign." His vestry in the kindest manner have given him leave of absence for a year, which year Mrs. Locke and he will spend in European travel, probably leaving Chicago on the 20th of November. It is not yet settled who will temporarily take the duties at Grace church.

The Committee of the General Convention appointed to make arrangements for the Missionary Council propose the following order of procedure:

SUNDAY, OCT. 22d.

8 P. M., opening service. Sermon by the Bishop of Southern Virginia, the Rt. Rev. Dr. Randolph.

MONDAY, OCT. 23d.

9 A. M., Holy Communion.
10 A. M., organization. Presentation of all reports and references of same to committees.

DISCUSSION OF THE FOLLOWING SELECTED TOPICS:

"Prayer and Missions." Writer, Rev. Dr. A. C. Bunn. Speakers, Rev Drs. Edward Abbott and H. Y. Satterlee.
"The Episcopate and Missions." Writer, Right Rev. Dr. Tuttle. Speakers, Right Rev. Dr. Talbot and Capt. James Parker.
"Diocesan Missions." Writer, Right Rev. Dr. Nicholson. Speakers, Right Rev. Dr. Whitehead and Archdeacon G. Mott Williams.
"Missions in Rural Districts." Writer, Right Rev. Dr. Grafton. Speakers, Archdeacons W. M. Brown and J. H. George.
"Missions in Cities." Writer, Rev. Dr. D. H. Greer. Speaker, Mr. A. J. C. Sowden.
8 P. M., "Missions to Indians." Writer, Right Rev. Dr. W. H. Hare. Speaker, Mr. Herbert Welsh.
"Domestic Missions." Writer, Rev. Dr. W. W. Battershall. Speaker, Right Rev. Dr. Brewer.
Closing address by Hon. Seth Low, LL. D.

TUESDAY, OCT 24th.

9 A. M., Morning Prayer. "The Cathedral and Missions." Writer, Right Rev. Dr. Doane. Speakers, Right Rev. Dr. Walker and Hon. J. W. Woolworth, LL. D.
"Education and Missions." Writer, Right Rev. Dr. Gailor, Speaker, Rev. Dr. E. A. Hoffman.
"The Prayer Book and Missions." Writer, Rev. Dr. W. S. Langford. Speakers, Rev. Drs. G. M. Christian and J. J. Faude.
"Parochial Clergy and Missions." Writer, Rev. Dr. A. Schuyler. Speaker, Rev. Dr. H. Anstice.
"Laymen and Missions." Writer, Hon. L. B. Prince. Speakers, Messrs. W. R. Sterling and S. McBee.
"Women and Missions." Writer, Right Rev. Dr. Whipple. Speaker, Rev. T. N. Morrison.
8 P. M., "Foreign Missions." Writer, Right Rev. Dr. Thompson. Speaker, Right Rev. Dr. Ferguson.
"Mission to Colored People." Writer, Mr. Henry E. Pellew. Speaker, Right Rev. Dr. Dudley.

WEDNESDAY, OCT. 25th.

9 A. M., Morning Prayer. Reports of Committees.
"Children and Missions." Writer, Right Rev. Dr. Penick. Speakers, Right Rev. Dr. Vincent, Mr. G. C. Thomas.
"Money and Missions." Writer, Right Rev. Dr. Nelson. Speakers, Right Rev. Dr. Sessums and Rev. D. C. Garrett.
8 P. M., "The Church's Past and Future in the United States." Writer, Right Rev. Dr. Perry.

Closing Addresses.

NOTICES

On Sunday evening, Oct. 22nd, general missionary meetings will be held in the following churches at 8 P. M.:

Grace church, Wabash ave., between 14th and 16th sts., Right Rev. Dr. Tuttle, presiding. Speakers, Right Rev. Drs. Ferguson and Barker.
Church of the Epiphany, Ashland ave., corner Adams st., Right Rev. Dr. A. Leonard, presiding. Speakers, Right Rev. Dr. Brooke and Rev. John W. Chapman.
St. Peter's church, 1737 Belmont avenue. Speakers, Right Rev. Drs. Kinsolving and Wells.
St. Andrew's church, Washington Boulevard and Robey street. Speakers, Right Rev. Drs. Atwill and Nelson.
St. Mark's church, Cottage Grove avenue, corner of 36th street. Speakers, Right Rev. Drs. Penick and Talbot.
The rector of St. James' church has arranged for children's missionary meeting on Sunday afternoon at 3 o'clock P.M. Speakers, Right Rev. Drs. Hare and Talbot.
Woman's Auxiliary. Immediately after the Communion service on Monday morning, Oct 23rd, the officers of the Woman's Auxiliary will meet in the parish house of St. James' church. Address by the Rev. Dr. Langford. general secretary. All Church women are invited.

JOHN SCARBOROUGH,
N. S. RULISON,
JOHN W. BROWN,
JOSEPH N. BLANCHARD, Committee.
SETH LOW,
BENJAMIN STARK,
WM. S. LANGFORD.

## Delaware

**Leighton Coleman, S. T. D., LL. D., Bishop.**

A great addition has just been made to the Church workers in this diocese by the arrival of two members of St. Margaret's Sisterhood, who are to labor under the Bishop's direction. On the 4th inst, the Church House in Wilmington, consisting of a valuable property deeded to the diocese, was formally set apart and blessed by the Bishop in the presence of a large and interested company of clergymen and laymen. This will be the Sisters' residence.

On the evening of the same day, there was a special meeting at Trinity church, under the auspices of the Brotherhood of St. Andrew. Delegations were present from various parishes in and near Wilmington, and from Philadelphia, Elkton, and elsewhere.

On the 5th inst, the annual meeting of the diocesan branch of the Woman's Auxiliary was held at St. John's church. The Bishop celebrated the Holy Communion, and the Rev. Dr. Allen of Bethlehem, Pa., preached the sermon. The ladies of the parish entertained their visitors at luncheon handsomely, and the business meeting immediately followed. The reports were of an encouraging character, the pecuniary value of the year's work being $2500. The following were elected officers for the ensuing year: President, Mrs. Chas. E. McIlvaine; vice-presidents, Miss Emily Rodney, Miss Harriet Comegys, Mrs. H. D. Burton; treasurer, Mrs. Wm. C. Lodge; secretary and treasurer, Miss Frances Hurd.

The new rector of Calvary church, Wilmington, the Rev. A. R. Walker, was tendered a reception by the guild of the parish, when addresses of welcome were delivered by the Bishop and several of the city clergy. He begins his work under encouraging circumstances.

The meetings of the Clerical Brotherhood were resumed for the autumn and winter on the 10th inst, at Bishopstead. There was a large attendance of the clergy, and an interesting discussion of various topics.

## Kansas

**Elisha S. Thomas, D.D., Bishop**

The 34th annual convention assembled on Wednesday, Sept. 20th, at Grace cathedral, Topeka. After Morning Prayer the sermon was preached by the Rev. D. W. Howard. The Holy Communion was celebrated by the Bishop. Upon organization for business the Rev. Alfred Brown was elected secretary, the Rev. N. S. Thomas, registrar, and Mr. Wm. Henderson, treasurer. The Bishop read the following summary of official acts: Clergy received, 9; clergy dismissed, 8; lay-readers licensed, 40; celebrations of the Holy Communion, 28; sermons and addresses, 160; parishes and missions visited, 104; marriages, 1; Baptisms, 21; Confirmations in Kansas, 304; Confirmations in Minnesota, 176; Ordinations (9 deacons and 2 priests), 11; churches consecrated, 1. As the diocesan convention met this year two months earlier than usual, this summary covers a period of 10 months. After Evening Prayer the Bishop read his annual address. He referred to the death of Miss C. B. Burchan, for three years first vice-principal of the College of the Sisters of Bethany, in terms of the warmest eulogy. Much of the Bishop's address was given to social questions. He advised his clergy to become students of Christian sociology, and affirmed that no diocese needed such instruction more than the diocese of Kansas. At this evening session addresses on missions were made by the Rev. John Henry Hopkins and the Ven. Archdeacon Brady. A gratifying financial statement was read by the Rev. W. W. Ayres, the treasurer of diocesan missions, and pledges amounting to more than $1,200 were made for the coming year.

St. Matthew's Day, Holy Communion was celebrated by Dean Colwell at 8 A. M. After Morning Prayer the following resolution presented by Archdeacon Brady, after some discussion was unanimously carried:

*Resolved*, That the Bishop, the deans of convocations, the rector of Kansas City, and the Rev. C. Rowland Hill, be a committee to arrange for a convocation of all the deaneries in conjunction with the Woman's Auxiliary, the Daughters of the King, and the Brotherhood of St. Andrew, in Kansas City, at some date in November, to be by them agreed upon.

Bishop Brooks, of Okahoma, made an interesting address on the subject of his work and its intimate relationship to Kansas.

Dean Rhames presented the following resolution concerning the diocesan schools:

*Resolved*, That this convention has heard of the continued progress and faithful work of the College of the Sisters of Bethany, and of St. John's School, with great pleasure, and hereby extends to the Bishop, the trustees, and teachers, the hearty commendation of this body for wise and untiring effort in the cause of Church education.

The vote by orders for the Standing Committee resulted in the election of Rev. Messrs. A. Beatty, D. D., John Bennett, J. W. Colwell, W. W. Ayres; Messrs. F. E. Stimpson, D. P. Blish, Wm. Henderson, H. W. Gleason.

For the ensuing year the Bishop appointed Rev. C. T. Brady, archdeacon; Rev. Messrs. John H. Hopkins, dean of Atchison, John Bennett, of Fort Scott, F. E. DeLongy, of Salina, R. W. Rhames, of Wichita.

The next meeting of the convention will be at Salina on the third Wednesday of September, 1894.

## Long Island.

**Abram N. Littlejohn, D. D., LL. D., Bishop.**

BROOKLYN.—The change which has been made in the interior of St. Ann's church, brings it now fully in keeping with the architectural dignity of the structure. The color effects of olive and gold have given to the interior an appearance of comfort and cheerfulness. The ceiling has been laid in a series of panels, with gold mosaic, in Gothic outlines on a background of deep gold. The side panels have been arranged with tracery work in Gothic form. The color is a gold-brown with olive and gold ornament. The pillars, pews, and roof trusses are of a darker brown that harmonizes with the decorations. The decoration of the sanctuary, while clearly the most difficult, has been the most successful work. The background is of gold with bronze shadings, the mosaic effect being the keynote here as elsewhere throughout the elaboration. On the broad space of wall between the rose window above and the altar below, there is a frieze of six angels bearing a scroll on which is inscribed, "Glory to God in the highest." Around the rose window is a large foliated design of a passion vine, treated with mosaic effect. The organ loft has been lowered, bringing in sight the largest and one of the most beautiful windows in the church, the west window. The memorial window in memory of the Rev. Dr. Cutler, one of the early rectors of the parish, which was partly hidden by the organ pipes, can now be plainly seen. A noticeable feature is that the highly colored stained glass of many of the windows has been replaced with glass of a more subdued tone, greatly softening the light. Back of the altar rail the whole effect is gold mosaic, with flowing vine ornaments and figures of angels holding a scroll with the inscription, "Peace on earth, good will to men." A new cathedral glass window will shortly be placed in the church in memory of the wife of the rector, whose lamented death occurred last year. Another memorial tablet has also been added, finding place in the main vestibule of the church. It is of white Carrara marble and in memory of the Rt. Rev. Charles P. McIlvaine, D.D., D. C. L., who was rector 1827-33, and who died March 13, 1873.

The seventh regular meeting of the Southern Archdeaconry of Brooklyn was held Tuesday, Oct. 3rd, at St. Peter's church. The session for business began at 5 o'clock P. M.; 15 clergymen and 18 lay delegates were in attendance. Reports were received from St. Jude's, St. Andrew's, St. John's, Fort Hamilton, the church of the Holy Apostles, Windsor Terrace, and from the committee appointed to arrange services at Sheepshead Bay. Resolutions of sympathy with the Rev. F. D. Hoskins, of Fort Hamilton, on account of his recent bereavement in the loss of his wife were passed by a rising vote. The urgent needs of St. Andrew's parish were forcibly presented by the Rev. Wm. A. Fiske, LL. D. To aid St. Andrew's in the erection of a church on their new site, an offering early in the year additional to the usual one, was by resolution asked of each parish. The lay delegates pledged, from their respective parishes during the coming year, the same amounts as last year, and in some cases an increase. After an intermission at which a collation was served in the Sunday school building, the public service was held in the church. The large vested choir were out in force and musical selections were rendered with excellent effect. The Rev. T. G. Jackson opened the service, the archdeacon, Dr. Alsop, read the lesson, the Rev. R. B. Snowden, the Creed and prayers, and the Rev. Dr. Lindsay Parker delivered the address. It was spirited, earnest, and tender, and enlisted the hearty attention of all. The congregation was large, and this meeting of the archdeaconry was in all respects the most successful yet held.

The Year Book of St. Peter's church, just issued, is a nicely printed volume of over 75 pages, full of interesting facts regarding its highly successful work. For seven years it has been operated under the free church system, the seventh anniversary of which was observed last May, when a special sermon was delivered by the rector on the "grace of giving," appearing in full in the Year Book. The past rectors have been the Rev. Messrs. William Staunton, and John Stearns, the Rev. Dr. Paddock, now Bishop of Washington, and the Rev. C. A. Tibbals. The present rector is the Rev. Lindsay Parker, Ph. D., who is assisted by the Rev. Chas. Stanley Brown, and four lay readers. The wardens are Messrs. John T. Walker and Silas M. Giddings, who have become venerable in service. There are 291 families, 1,216 individuals, 902 communicants. There were 311 services, 105 Celebrations, 4,334 Communions made, 260 sermons and addresses delivered. Offerings aggregated $16,138.69. There are about 30 organizations of all kinds, making a busy, working, and praying parish. A parish paper is issued at intervals. A club has an active membership of 75 men, for whom evenings are made attractive, and by whom entertainments at stated times are provided. The Sunday school has a total roll of 678, and has raised nearly $2,000 during the year. It is graded into infant and intermediate departments, main school, Bible, and normal school.

NORTHPORT.—Trinity church, of which the Rev. William Holden is rector, has received a handsome bell from the Rev. Henry T. Scudder, a memorial of his father and second mother. Mr. Scudder, who is rector of St. Stephen's church, Brooklyn, makes his summer stay at Northport with his family, and naturally takes a deep interest in the progress of Trinity parish. A memorial window has also been lately placed in the church, in memory of a boy of the congregation, whose parents make this gift.

FREEPORT.—The mission at this place, which is in the care of the Rev. John T. Matthews, has been named the church of the Transfiguration, the only parish in the diocese bearing that name. The church and Sunday school are steadily growing in numbers and interest. On Sunday, Oct. 1st, the Bishop paid a visit to the new field to show the people how very much interested he is in the work. His address was a most helpful and instructive one, enforcing the important difference which exists between the Church and other Christian bodied.

## Southern Ohio

**Boyd Vincent, D.D., Bishop**

The new parish house of St. Andrew's church, Dayton, was opened on Tuesday evening, Oct. 3rd. The house is a two-story building located across the street from the church. The up-stairs is used for guild rooms, while the lower story has been so arranged as to be used by the Men's Parish Club, St. Andrew's Brotherhood, St. Andrew's Cadets, etc. There is also a smoking-room and reading-room in the lower floor. There is an excellent assortment of magazines and daily papers in the reading-room, and the library contains some 400 volumes. On the opening night a number of gifts were received, such as books, pictures, chairs, rugs, furniture, etc. This parish house is another evidence of the excellent work being done by the rector, the Rev. Dwight S. Marfield.

The handsome new stone church of Trinity parish, Hamilton, was opened on Sunday morning, Oct. 1st. The sermon was preached by the rector, the Rev. Robert Granger; assisting in the service was the Rev. Chas. T. A. Pise, of Marietta, Ga., who was a former rector. In the evening, the Rev. Mr. Pise preached, and Archdeacon Edwards, who had much to do in securing funds for the building, made an address. The church consists of nave, chancel, tower, porch, and vestry room, and is built of rough limestone with dressed stone trimmings. The chancel furniture is of antique oak, and is very handsome. The chancel is without doubt one of the handsomest in the diocese. The interior is very beautifully frescoed. The handsome new Hook and Hastings pipe organ and the magnificent chancel window are yet to be placed in the church.

The chancel of St. Peter's, Delaware, has been very much improved by the erection of a very handsome black walnut reredos. It is built in panels, and is the width of the back part of the chancel.

Archdeacon Edwards, who has been for some time in charge of the mission at Oakley, has arranged for the Rev. Wm. N. Guthrie to take charge of the same. Mr. Guthrie will continue to officiate at Kennedy Heights morning and evening, and will officiate at Oakley in the afternoon.

## Mississippi

**Hugh Miller Thompson, S.T.D., LL.D., Bishop**

The Rev. Henry Sansom, rector of Christ church, Vicksburg, has gone to Biloxi on the gulf, with the hope that the gulf breezes and the salt water may prove beneficial to his health.

In the church of the Good Shepherd, Terry, a society has been formed among the children called "The Helping Hand." They have recently raised money enough to place a fence of woven wire around the beautiful yard of the church; to lay a new brick walk; and to keep the grass neatly trimmed. This children's society affords material help to a struggling mission.

## Springfield

**Geo. Franklin Seymour, S.T.D., LL.D., Bishop**
**Chas. Beaben Hale, D.D., LL.D., Bishop of Cairo**

The rural-decanal meeting of the chapter of McLeansborough convened in St. James' church, McLeansborough, Sept. 26 and 27. The Rev. Chas. Morris, of Evansville, Ind., preached the opening sermon, an eloquent plea for keeping the Faith. The next morning the Dean celebrated the Early Communion. At 9 o'clock Bishop Hale gave a quiet hour for the clergy, which was most helpful and inspiriting. After Litany, the Rev. J. Rockstroh preached an admirable sermon on the "salt of the earth." At the High Celebration the Bishop was celebrant. An elegant collation for the clergy and visitors was spread in the fine rectory lately erected in loving memory of Rolla G. Pake. At the business meeting it was shown that the Church in this truly missionary jurisdiction was being pioneered to new places, and was better and stronger than last year. After Evening Prayer stirring addresses were made by the Rev. H. B. Goodyear, the Rev. W. H. Tomlins, and the Bishop, the subjects being, respectively: "The Church Militant," "The Church Expectant," and "The Church Triumphant," which set all hearts aglow. A fitting conclusion to this feast of good things was the social gathering of the clergy and laity at the reception given at the home of Mrs. J. H. McCoy. The earnest, painstaking rector and his devoted little flock have every reason to thank God and take courage.

## Massachusetts

BISHOP'S APPOINTMENTS

OCTOBER

19. P. M., Hopkinton, St. Paul's, 150th anniversary.
22. A. M., East Cambridge, Ascension; P. M., Saugus, St. John's; evening, Linden, St. Luke's.
24. Evening, Ware, Trinity.
28. P. M., Ashfield, St. John's; evening, Shelburne Falls, Emmanuel.
29. A.M., Greenfield, St. James'; evening, Athol, St. John's.

NOVEMBER

1. A. M., All Saints', Boston; St. Paul's, Central Council, Girls' Friendly Society; 5 P. M., Cambridge, Episcopal Theological School, Matriculation.
3. P.M., Duxbury, St. John the Evangelist; evening, Plymouth, Christ.
5. A. M., Concord, Trinity; P. M., South Lincoln, St. Anne's; evening, Lexington, Our Redeemer.
7. P. M., Attleborough, All Saints'; evening, North Attleborough, Grace.
9. P. M., Boston, Church Home for Orphan and Destitute Children, annual meeting.
10. P. M., Wrentham, Trinity.
12. A. M., Haverhill, Trinity; P.M., South Groveland, St. James'; evening, Haverhill, St. John the Evangelist.
18. P. M., Swansea, Christ; evening, Fall River, St. James'.
19. Fall River: A. M., church of the Ascension; P.M., St. John's; evening, St. Mark's.
22. Boston, chapel of Trinity church, Woman's Auxiliary Massachusetts branch, annual meeting.
26. A. M., Winchester, church of the Epiphany; P. M., Arlington, St. John's.
28. Evening, Wakefield, Emmanuel.

DECEMBER

3. New Bedford: A. M., Grace; P. M., St. Martin's; evening, St. James'.
6. P. M., Natick, St. Paul's.
8. P. M., Danvers, Calvary.
10. A. M., Jamaica Plain, St. John's; evening, Boylston station, St Peter's.
13. Evening, Winthrop, St. John's.
15. Evening, Chestnut Hill, Redeemer.
17. A. M., East Boston, St. John's; evening, Newton Highlands, St. Paul's.

STOUGHTON.—The country home of the House of Mercy has been dedicated by the Bishop. It is situated about three quarters of a mile south of the village, and was formerly known as the Dean place. Forty acres of land and three houses comprise the property; the largest house will accommodate 20 persons. The service of dedication consisted of appropriate prayers and hymns, and an address by the Bishop, who congratulated the Woman's Auxiliary to the Church Temperance Society, upon the progress of their good work and its noble developments. The vested choir of St. Paul's church, Brockton, rendered the musical portion of the service. After luncheon, the Bishop and clergy visited the lot where a church edifice will soon be erected. It is located in the centre of the town, and the mission is under the charge of the Rev. George Walker.

BOSTON.—Bishop Lawrence has made his city residence 122 Commonwealth ave., and will live there during the winter. His home in Cambridge will be occupied by him in the spring.

MARBLEHEAD.—During the rectorship of the Rev. John L. Egbert, old St. Michael's has enjoyed a gratifying prosperity. The old church building has been improved at the expense of $5,000. Nearly $2,000 have been raised, and the Cross estate has been purchased, giving the parish a frontage on Pleasant st. The new parish house is two and one-half stories high, 58 feet long, and 32 feet wide. On the first floor are the parlors, dressing and toilet rooms, with a kitchen; on the second, a chapel with a seating capacity of 300, a robing room and a library. Mr. Egbert two Sundays ago preached his 6th anniversary sermon, and though obliged to live a part of the year in a milder climate away from his parishioners, the resignation which he has presented will not be accepted, and a leave of absence for six months has been given him, with the hope of his final restoration to health. He will spend the winter in California and Kentucky.

## Easton

**Wm. Forbes Adams, D. C. L. Bishop**

The Rev. Giles B. Cooke, rector of St. Mary's church, North East, was elected dean of the Northern Convocation at a meeting of the convocation which adjourned at Galena Sept. 28th. On the same day his wife suffered her fourth stroke of paralysis within the last few months.

Bishop Adams visited St. Mary's church, North East, on Sunday morning, Oct. 1st, and administered the rite of Confirmation.

The parish of St Michael's, in Talbot county, is one of the oldest parishes in Maryland. The parish church, a stately stone edifice built in 1878, and the fourth one on the present site, is situated in the town of St. Michael's, on a river of the same name. At the time of building the present church, the parish was cut down by division into three thriving and growing parishes, each having beautiful church buildings and resident rectors. St. Michael and All Angels' Day has for the last three years been celebrated as "parish day." Morning Prayer, sermon, and Communion are held at the usual morning hour, and Evening Prayer at night. This year the Rev. W. G. Davenport, of Anacostia, D. C., preached in the morning, and the Rev. W. A. Coale, of St. Luke's, Baltimore, at night. After morning service, a bountiful repast was spread at the rectory, by the congregation to which the whole community was invited. The afternoon was spent in social re-union and innocent amusements. While it was regretted that the Bishop and several of the invited clergy of neighboring parishes were prevented from attending, enough were present to make the day enjoyable to all, and particularly gratifying to the lately inducted rector, the Rev. G. W. Hinkle, called to the charge of the parish in July, from Trinidad, Colo.

PERRYVILLE.—The annual Harvest Home Festival of St. Mark's church was held on Tuesday, Oct. 3rd. Bishop Adams preached at 11 A. M., after which dinner was served on the lawn near the church. In the afternoon Mr. Fred. R. Case, of Philadelphia, and J. A. Turnbull, of Baltimore, spoke on the Brotherhood of St. Andrew. The church was decorated with vegetables, grain, flowers, and fruit.

## West Virginia

**Geo. Wm. Peterkin, D.D., LL.D., Bishop**

At the last council the subject of the division of the diocese was brought up and a committee was appointed to take the matter into consideration. The chairman of the committee, the Rev. A. D. Roller, has issued a circular giving information on the subject to those interested, and giving Bishop Peterkin's opinion concerning the division. The proposal is to erect the Kanawha Convocation into a new diocese, and raise $25,000 or $30,000 into an endowment for it. In 1895 when the matter will be brought before the General Convention, it is expected that the Kanawha Convocation would have as many clergy and communicants as the diocese of West Virginia had when it was erected in 1877, and that the remaining diocese would have double the number of clergy and communicants when it was set off from Virginia.

The Rev. Jacob Brittingham, rector of St. Luke's church, Wheeling, is holding a mission at Williamstown, one of the missions of Trinity church, Parkersburg.

## Vermont

The 15th annual meeting of the Vermont Branch of the Woman's Auxiliary was held in St. James' church, Woodstock, the Rev. F. W. Smith, rector, Oct. 3—5, with a good attendance on the part of the delegates from the several parishes. On Tuesday, Evening Prayer was said by the Rev. Mr. Collins, and an address of welcome given by the rector. After Morning Prayer on Wednesday and a meeting for organization, the Holy Communion was celebrated at 11 o'clock, and a sermon delivered by the Rev. Dr. Harris. At the business meeting in the afternoon the report of the State missionary was received, and the following officers elected: President, Mrs. Laura M. Gray, of Burlington; vice-presidents, Mrs L. G. Kingsley, of Rutland, and Mrs. Geo. Allen, of Woodstock; recording secretary, Mrs. E. P. Gilson, of Rutland; corresponding secretary, Mrs. Chas. E. Allen, of Burlington; treasurer, Mrs. E. L. Wyman of Manchester; general secretary of the Junior Branch, Mrs. Thos. H. Canfield, of Burlington. On Wednesday evening after the shortened form of Evening Prayer, addresses were made by the Rev. Dr. Harris, the Rev. J. W. Chapman of the Alaska mission, and Mr. Gardiner of St. Paul's School, Tokyo, Japan. After this service there was a reception given at the "Woodstock Inn" by the parish of St. James, followed by a interesting lecture on Japan, illustrated by the stereopticon, by Mr. Gardiner. This meeting of the auxiliary was made very enjoyable through the kindness and hospitality of the rector and parishioners of St. James', and the occasion will long be remembered by all who were present.

## Pennsylvania

**Ozi W. Whitaker, D.D., Bishop**

Confirmations reported, viz: St. Paul's, Doylestown, 4; Trinity church, Centreville, 1; mission chapel at Plumsteadville, 3; St. Mark's, Honeybrook, 3.

NEW LONDON.—St. John's church was admitted into union with the convention in May, 1793. The centennial of this event was observed in St. John's church, Kelton, on Sept. 14th. The service opened with the Holy Communion at 9:40 A. M., the Rev. John Bolton as the Celebrant. At 11 o'clock a sermon was delivered by the Rev. J. J. Creigh, who was followed by the Rev. G. Livingston Bishop, who gave a review of the events which led to the foundation of the parish. Letters were read from former rectors, and addresses were made by the Rev. Messrs. J. L. Heysinger and J. Bolton. In the afternoon, after a special service, a very interesting historical sketch was read by Mr. Julius F. Sachse, historian. The first Church service was held 178 years ago. In 1733, a barn was utilized as a place for worship, and in 1740 a church was built on the "London tract," near New London cross roads, which remained there until the present St. John's church was erected at Kelton, in 1884. A few years later, the material of the old church was used in the construction of the present parish building. The Rev. George Ross, of New Castle, Del., and the Rev. John Humphreys, of Chester, Pa., were the first regular priests to officiate, commencing in 1715, who were succeeded by two other clergymen of English birth. Then the Archbishop of Sweden named three pastors in succession, followed by the Rev. Thos. Barton, of Lancaster, who served from 1764 until the war of the Revolution. Thirteen other presbyters have ministered to the congregation. The Rev. J. J. Creigh has been officiating in the parish since Sept 1st.

NEWTOWN.—The corner-stone of a parish building for St. Luke's church, the Rev. Edward Ritchie, rector, was laid on the 2nd inst, by Bishop Whitaker, who also made an address.

## Western New York

**Arthur Cleveland Coxe, D.D., LL.D., Bishop**

St. Mark's church, N. Tonawanda, Niagara County, under the rectorship of the Rev. E. H. Martin, is contemplating enlargement, and has already completed a new chancel vestry and guild house. The new altar, designed by Mr. W. H. Archer, architect, of Buffalo, who is also superintending the enlargement of the church, is of red oak and a superior specimen of Gothic work. It is divided into three recessed panels with carved corbel mouldings of exquisitely fine design at the top, and containing the "Alpha," "Omega," and the three interlaced circles symbolic of the Trinity. Each panel is separated by a semi-circular gothic column with carved foliated cap in bold relief and with a graceful carved base. The retable has four small columns with base and cap, and in the intervening space the "Holy, Holy, Holy." The approach to the foot-place will be by three steps. The choir stalls, sedilia, etc., of red oak, have rounded and champered ends, book-rest and depository. The fronts are composed of spindle work and circumflexed arches, and have standards in fleur de lis; small carved crosses enrich the whole.

## Louisiana

**Davis Sessums, D. D., Bishop**

Among those upon whom the University of the South recently conferred the degree of Doctor of Divinity, appears the name of the Rev. W. T. D. Dalzell, who has been in Holy Orders for more than 40 years, and with the exception of one year (1879-80) has been rector of St. Mark's church, Shreveport, 27 years. He has been a prominent member of the Diocesan Council, and five times a deputy to the General Convention.

## Maine

**Henry Adams Neely, D.D., Bishop**

From the journal of the last diocesan convention, just published, it appears that there are 38 churches in the diocese, not including the summer chapels, of which there are six. There are a few discrepancies in the journal between the statistics given in the Bishop's address and those of the tabulated reports. The Bishop's summary of episcopal acts gives the number confirmed as 171, while the table figures give 173. Of ordinations to the diaconate there were two, the Rev. Dr. Bates and the Rev. W. F. Livingstone, who came into the Church from the societies of Methodists and Congregationalists, respectively, among whom both had been preachers. And thus the tide of Christian Unity casts now and then a wavelet upon the shores of rock-bound Maine. Besides the ordinations mentioned, Mr. Harry Hudson was ordained, with his class, at the Berkeley Divinity School by Bishop Neely's request. The Bishop reports one cornerstone laid, one church consecrated, and one mission organized. There are 2,064 church families reported, and 3,142 communicants. The Rev. G. V. Gwilym has resigned the rectorship of Lewiston, the Rev. Dr. Bates that of Calais, the Rev. T. F. Allen that of Wiscasset, and the Rev. J. F. George that of St. Paul's church, Portland. Dr. Bates is about to take work under the Bishop of Western Texas.

One of the most impressive services ever held in Augusta was that at St. Mark's church, Sunday morning, Oct. 8th, when the Rev. Walter Gwynne, who has been for ten years the rector of the parish, severed his official connection with his people. The music for the service was of an appropriate nature, the following hymns being sung: "O, Word of God Incarnate," "O, God, our help in ages past," and "Lead us, Heavenly Father." Mr. F. C. Hyde, the organist, had brought out a fine choir of 50 voices. The celebration of the Holy Communion was choral, being sung to Tours' service in F. The *Gloria in Excelsis* was particularly well sung. The total number of communicants was largely in excess of the number on any single day in the history of the church, Easters included. An unusually large congregation was present, and both pastor and people were markedly under the influence of deep emotion. Mr. Gwynne preached a farewell sermon from Acts xx: 26, 27. During this ten years the beautiful church has been completed, adorned, and fully paid for; the endowment fund of St. Mark's Home has been increased; the mission chapel of St. Barnabas has been established, with only a trifling debt remaining on the property; over $90,000 for all purposes has been contributed; 354 persons have been baptized; 213 have been confirmed; the number of families and parts of families on the rector's visiting list has been doubled, and the number of reported communicants has increased from 180 to 330, or has almost doubled.

## Central New York

**Frederic D. Huntington, S.T.D., LL.D., Bishop**

EPISCOPAL APPOINTMENTS

OCTOBER

29. A.M., Redfield; evening, Albion.
30. P.M., Evans' Mills; evening, Antwerp.
31. A.M., Redwood; evening, Theresa.

NOVEMBER

1. Evening, All Saints', Trinity, Watertown.
2. P.M., La Fargeville; evening, Clayton.
3. P.M., Great Bend; evening, Carthage.
4. Evening, Brownville.
5. A.M., Grace, Watertown; evening, Wood's Falls.
6. P.M., Champion; evening, Copenhagen.
7. A.M., Port Leyden; evening, Lowville.
8. P.M., Bexter; evening, Sackett's Harbor.
9. A.M., Frederick's Corners; P.M., Pierrepont Manor; evening, Adams.
10. A.M., Lacona.
12. " Canastota; P.M., Chittenango.
13. Evening, Mexico.
15. P.M., Aurora; evening, Union Springs.
16. " Cayuga. 17. Evening, Fulton.
19. A.M., Bridgewater; P.M. or evening, Clayville.
20. P.M., Paris; evening, Clinton.
21. " Westmoreland; evening, Clark's Mills.
22. " Waterville; evening, Sherburne.
23. Evening, Forest Port, Boonville.
24. " Rome, "Zion".

Most of these appointments will be kept by Bishop Brewer, of Montana.

The Convocation of the 5th district met at St. Paul's church, Waterloo, the Rev. Dr. Duff, rector, on Tuesday and Wednesday, Oct. 10th and 11th. The Rev. Wm. B. Clarke was the preacher on Tuesday evening, and the Rev. C. N. Clement Brown, Auburn, delivered the sermon at the Wednesday morning service. The Rev. Wm. H. Casey, of Aurora, read an essay.

The 4th district Convocation met at St. Peter's church, Cazenovia, the Rev. John T. Rose, rector, Wednesday and Thursday, Oct. 11th and 12th. The Rev. H. Morison Clarke, Ph D., was the preacher, and the Rev. Herbert G. Coddington, the essayist.

The Bishop returned Friday, Oct. 6th, from his summer home at Hadley, Mass.

Trinity church, Fayetteville, the Rev. A. W. Ebersole, rector, has just received the gift of a handsome set of green altar hangings from Mrs. V. Nichols.

## Maryland

**William Paret, D. D., LL. D., Bishop**

The first convention in the United States, of the Daughters of the King will be held in Baltimore, at Ascension church, beginning Oct. 25th, and continuing three or four days. It is expected that about 100 chapters will be represented at the first convention, over which Bishop Paret will preside.

The mission conducted at West Arlington, by the Rev William Rollins Webb, rector of St. Mary's church, Franklin, is interested in a project to build a church. The services of the mission are now being held over a store. A lot has been purchased by the congregation and two more lots have been offered for the purpose by the West Arlington Improvement Company, provided the church is built within a year. The fund now amounts to about $550, with $300 or $400 pledged. It is proposed to raise $3,500 for the building. The work of the mission has been successful, the congregation including 50 or 60 members.

BALTIMORE.—Mr. Frank H. Salmon has resigned from his position of choirmaster of St. George's church. His place will be filled by Mr. Frederick C. Hallam, formerly director of the choir of St. Michael and All Angels' church.

Morning and evening services were held Sept. 29th at the church of St. Michael and All Angels' in observance of the feast of that name. In the evening the choir rendered a chant service, and the offertorium was the tenor solo, "Be thou faithful unto death," from Mendelssohn's oratorio, "St. Paul" sung by Chas. H. Thompson. The sermon was delivered by the rector of St. Peter's church, the Rev. F. W. Clampett. It is probable that this church will have a vested choir of men and women this winter. A quartette choir has been engaged besides the volunteer choir of mixed voices and the boys' choir which has been formed and is now being trained by Mr. Chas. H. Thompson, the newly appointed choirmaster.

Opening services were held Sunday, Oct. 1st, at St. Peter's church. At 8 o'clock in the morning Holy Communion was celebrated. There was morning service with Celebration and a sermon by the rector, the Rev. Frederick W. Clampett, at 11 o'clock, and evening service at 8 o'clock. The improvements which have been made in the church increase its interior beauty and comfort. The chancel has been deepened, greatly improving its acoustic properties. The ceiling has been heightened, and colored glass has been put in the roof, giving both light and ventilation. The church has been frescoed by J. & R. Lamb, of New York. The mouldings and panels are ornamented, and the gallery fronts have been gilded. The end walls of the church have been paneled and ornamented in Romanesque designs in keeping with the other decorations. The three aisles, the choir space, the space in front of the chancel, and the steps and platform leading into the chancel have been inlaid with mosaic, with an artistic Greek border. The panels of the reredos are also ornamented in mosaic. The church will be lighted by two large gas chandeliers suspended from the ceiling. A memorial lectern has been given by Dr. Henry A. Elliott in memory of his niece, Elsie Elliott Spear. It is of red marble, inlaid with mosaic, with brass ornamentation surmounted by a polished brass eagle supporting a Bible rest. A new memorial pulpit has been ordered and new cushions have been provided for the pews. The large new organ being built by Odell & Co., of New York, will be finished in December, and will occupy the southwest corner of the church, part of the gallery having been removed for it. Choir stalls will be placed on either side of the chancel. A memorial altar of mosaic and walnut given by Mr. John E. Hurst, and a memorial altar rail are also to be put in position in the church.

A beautiful memorial window will soon be erected in Christ church to the memory of the late rector, the Rev. W. W. Williams. The ladies of the congregation have charge of the memorial fund, and are working energetically to obtain subscriptions. The committee has given the contract for the window to the English firm of Lavers & Westlake. The subject of the design will be "The Ascension of Christ into Heaven," and will show, besides the central figure, the group of Apostles looking up at the wonderful scene. This subject will form a part of the series of stained-glass pictures on the life of Christ, which, in accordance with the late rector's suggestion, was selected for illustration in the church windows. The memorial will occupy the large window at the right of the chancel, overlooking the baptistry. Christ church has been adorned with several new windows this season, among them being the memorial to the late Mrs. Mary Gordon Thom, erected by Mr. De Courcy W. Thom. This depicts two scenes from the life of Christ, representing "The Woman at the Well of Sychar" and "Christ Washing the Feet of the Disciples." Another recently erected memorial has as its subject "Christ Purging the Temple." It was erected by Mr. Cumberland D. Hollins in memory of his wife. Both of the windows were made by Lavers & Westlake.

HAGERSTOWN.—On Thursday evening, Sept. 28th, the vestry and members of St. John's church, tendered a reception to their newly elected rector, the Rev. Henry Evan Cotton, and his wife. The room in which the reception was held was handsomely decorated with potted plants and flowers. Fully 200 people visited the parish house.

## Iowa

**Wm. Stevens Perry, D.D., D. C. L., Bishop**

On July 2nd the new and beautiful Grace church, Council Bluffs, was opened for divine services with Morning Prayer and the celebration of the Holy Eucharist. The Rev. T. J. Mackay, of All Saints' church, Omaha, preached the opening sermon and assisted the new rector in the services. The church is the result of the faithful work of a few devoted souls, who for some years past have been laboring to establish and maintain a congregation in this part of town, and is a monument to their zeal and activity. A communicant list of eleven, a large number of interested friends and supporters, and a Sunday school of over 100 members—this forms the basis from which the new organization starts. The church was filled to overflowing at the morning service, when Mr. Mackay, the former rector of Council Bluffs, once more addressed many of his old parishioners. In the evening the Rev. E. J. Babcock, of St. Paul's church, kindly dispensed with his usual service, brought many of his people to Grace, and assisted in the service, thus rendering the day one of great happiness. Since the opening, the work has been progressing favorably. On Sunday, Oct. 8th, Bishop Perry made his first visitation to the church. At the morning service he instituted the Rev. J. E. Simpson, Mr. G. H. Jackson, the warden, delivering the keys of the church to the new rector. At Evening Prayer, the Bishop, Archdeacon Hoyt, and the Rev. A. Gorrell, with the rector, were in the chancel and took part in the service. Familiar hymns were sung in which all could join, and as sixteen persons rose during the singing of "My faith looks up to Thee" and ranged themselves before the sanctuary rail to receive the apostolic "Laying on of hands" and benediction, all hearts must have felt the solemnity of the occasion. The Bishop's address to the candidates was particularly impressive. The day was one long to be remembered by the congregation, and the children of the Sunday school will not soon forget the addresses made them by the Bishop and Mr. Gorrell during the afternoon.

## Connecticut

**John Williams, D. D., LL.D., Bishop**

The fall meeting of the Litchfield Archdeaconry was held in the parish of Christ church, Roxbury, Oct. 3rd and 4th. The reports by the clergy of the missionary work done in connection with their cures, showed their usual activity for the cause of Christ and His Church. The archdeacon gave a very encouraging account of the mission at Norfolk. On the 6th of August ground was broken by him for the building of a chapel. The lot is a gift, and sufficient money has been raised to warrant the undertaking of the work. This is an important field, being the resort of many families in the summer months. The mission will bear the name of The Transfiguration. A missionary service was held in the church on Tuesday evening. After Evening Prayer, addresses were made by Archdeacon George, by the Rev. Messrs. Parsons and Nichols, and by the Rev. W. G. Andrews, D. D., Archdeacon of New Haven. It speaks well for this rural parish to say that a large congregation was present. Many of the people came a long distance. A close interest in the services was manifested by all, and a liberal offering for the missionary work of the archdeaconry was received At the service on Wednesday morning the Holy Communion was administered by the archdeacon, assisted by the rector, the Rev. W. D. Humphrey. The sermon was by the Rev. Dr. Andrews. It was a forcible presentation of the subject of Church unity, having particular reference to those ecclesiastical bodies under a congregational form of government. It is thought that the next meeting of the archdeaconry will be in Pine Meadow.

At Berkeley Divinity School, the new library building will not be commenced this autumn. If by spring time business again be brisk, the trustees will feel warranted in beginning to build.

BRIDGEPORT.—The new chapel in connection with St. John's parish, (the Rev. W. H. Lewis, rector,) St. Mary's-by-the-Sea, was consecrated on Tuesday, Oct. 10th. It is a beautiful little building on a charming spot, near Cedar Creek and in the extreme boundaries of the city. The consecration services began at 11 o'clock. The Bishop was met at the door by General T. L. Watson, Morris W. Seymour, George Mallory, and Jonathan Godfrey, a committee representing St. John's church, Bridgeport, and escorted to the chancel. The request for consecration was read by the rector of the parish, and the sentence of consecration by the Rev. Louis French, the Bishop himself acting as consecrator. Morning Prayer was read by the Rev. W. Strather Jones, assisted by the Rev. Messrs. Boyleston and Griffin. The Bishop preached the consecration sermon. After the consecration services the Bishop confirmed two candidates, Commodore Bateman and his daughter, who have been very much interested in the building of the chapel. After the services were over, the venerable Bishop himself planted a small English ivy at the southwest corner of the church.

## South Carolina

**Wm. B. W. Howe, S.T.D., Bishop**

**Ellison Capers, Ass't Bishop**

By the generous gift of one of its vestry, the outside of the church of the Good Shepherd, Columbia, has been newly painted, and another layman has had the chancel beautifully frescoed, and has given half the amount necessary to paint the body of the church. The school house has been painted to correspond and a large room has been added to accommodate the increase of pupils. The parochial school opened Sept. 25th, with 80 scholars and others coming in. A daily service is held in the church, and the rector gives occasional instruction in Bible and Church history.

There has been no provision made in this diocese for a residence for its Bishop, though the need for one has been great. Bishop Capers considering Columbia as the best location for such, has selected it as his see city, and an effort is now being made to collect a fund for the purchase of an episcopal residence. There is no doubt the result will be successful.

## Nebraska

**George Worthington, S.T.D., LL.D., Bishop**

The Worthington Military Academy, of Lincoln, has begun its second year with an increased attendance. The pupils are chiefly from Lincoln and other Nebraska points, but there are several from Kansas, several from Iowa, two from Wyoming, and three from Illinois. Many improvements have been made during the summer vacation. An organ has been placed in the chapel, the chemical and physical laboratory thoroughly equipped, and the gymnasium refitted. There is every prospect of a pleasant and successful year.

## Minnesota

**Henry B. Whipple, D. D., LL. D., Bishop**

**Mahlon N. Gilbert, D. D., Ass't. Bishop**

The Brotherhood of Gethsemane are already hard at work making arrangements for its anniversary, also the parish anniversary in December. Bishop Graves has been selected as special preacher for both events. The kindergarten connected with the church opens this season with a highly gratifying attendance.

Waterville, Morristown, and Elysian have already been opened as missions. The Rev. Arthur Chard has taken charge of all three stations, with headquarters at Waterville.

The Rev. John Caldwell has opened a mission at Hader, a very promising field of labor, in addition to his work at Kenyon, Belle Creek, and Skyberg.

Church work at Wadena, Eagle Bend, Oak Valley, and Staples, has been placed in charge of the Rev. W. H. H. Ross. While the field is a difficult one, Mr. Ross is hopeful of success.

# The Living Church

**Chicago, October 21, 1893**

Rev. C. W. Leffingwell, Editor


NEXT WEEK our Missionary Council will assemble in Chicago, its services and addresses beginning on Sunday, Oct. 22nd, and continuing for three days. This Council represents the missionary interest and missionary organization of the Church. It is not called to legislate but to enlighten, to awaken interest, to disseminate information, to arouse enthusiasm. All great and good works depend upon enthusiasm. The Columbian Exposition is a monument to enthusiasm; greater than this is the Christian civilization which made the World's Fair possible. This Christian civilization was the result of enthusiasm that gave up all for Christ and the Church. We all know that enthusiasm increases with numbers. It gathers force in proportion as it enlists recruits and inspires them with *esprit de corps*. The Missionary Council in Chicago will be subject to these conditions. It must have numbers; full representations of all the dioceses, and large congregations at all the meetings. The one without the other will not awaken enthusiasm. We are assured that great efforts will be made to secure a good representation of the dioceses and an able presentation of the cause of missions in the Anglican Church. Will the Churchmen of Chicago attend the meetings in such numbers as to insure the enthusiasm which means success?

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NO DOUBT the case of Bishop Riley and the new and interesting aspects of the "Mexican Muddle," which has plagued the Church in various ways for so many years, will come up in connection with the coming Missionary Council in Chicago. It seems useless to appeal to Catholic canons and precedents in a case which has been from the first outside that sphere of things. Our bishops appear to have put it out of their power to depose the gentleman who now wishes to be known as the Bishop of the Holy Catholic Church in the Valley of Mexico. Nevertheless, though it may be impracticable to bring to bear any canons or precedents relating to "intrusion" and the like, violation of solemn pledges and incorrigible untrustworthiness, if such be the charges, are very tangible things. Where deposition is impossible, the methods of the primitive Church to which we are always fond of appealing, afford a remedy which might very well be adopted in this instance. This remedy is to cut off the offender and his following from communion with this Church. This would be far more dignified than to rest satisfied with a simple "protest". It is true it may not count for much in Mexico. Among those unsophisticated people the question of dollars and cents is likely to play the most important part. But the action indicated would make the relation of the American Church to Bishop Riley perfectly clear before the world.

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*The Christian at Work*, which did good service in the cause of truth, some years ago, by exposing the conduct and character of our Mexican-Commission Bishop Riley, now notes his reappearance among the scenes of his former failure, and claims that "not a single religious journal, episcopal or non-episcopal, took any notice of the serious charges whatever, preferring to ignore them." Our honored contemporary forgets. THE LIVING CHURCH gave all the facts, and gave due credit to *The Christian at Work* for its timely aid in throwing light upon a very dark corner of our missionary work. THE LIVING CHURCH stood alone among the general Church papers, in maintaining that the "Mexican Movement" was a blunder, that the ordination of Bishop Riley was uncanonical, that the whole business was a "muddle," that Dr. Riley was a failure if not a fraud. And we paid several thousand dollars for having the courage of our convictions. The Mexican Commission, being composed of some of the honored bishops on the bench, had the confidence of the Church. "The King can do no wrong." We were held to be factious, impudent, presumptious, contemptible, for expressing dissent from the decisions, and objecting to the actions, of these venerated but not infallible fathers in God. In 1886, THE LIVING CHURCH began to have its revenge on episcopal ostracism, when the Commission was compelled to admit the truth of our position by withdrawing its bishops from the field. We hoped for no further vindication, but it has come in the return of the Mexican-Commission-suspended bishop to Mexico, and his resumption of pretended authority. We cannot refrain from quoting a remark of the journal to which we have above referred, as we think the reproach conveyed is richly deserved:

> Now, after this long lapse of time the Bishop reappears—this time charged in *The Churchman* with "perfidy" for having again exercised episcopal functions in the face of a solemn pledge not to do so. * * * If *The Churchman* could not be moved to break silence over the Bishop's inhumanities and other wrong-doing at the time, and when it could have rendered important service, we are glad that at least the violation of a promise to his episcopal superiors can move our valued contemporary to break the silence of years.

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## The Hallowed Day*

The contest over the opening of the World's Fair on Sunday has brought prominently before the public the whole question of Sunday observance. It was, with some interest, therefore, we took up Mr. Guirey's book, expecting to find in its nearly 300 pages an exhaustive treatment of this important subject. In this we have been to a certain extent disappointed. There is an evident failure to make clear certain fundamental distinctions, which greatly impairs the force of the author's treatment of his subject, and a good deal of devout declamation which only serves to strengthen the convictions of those who are already convinced.

The book, however, has a certain value as exhibiting the position of a large class of religious minds, especially those who have been most active in recent movements. It was possible to sympathize cordially with those movements from some points of view. There is much force in the contention that the Sunday rest is a part of our Anglo-Saxon civilization and that there are advantages connected with it which make it a very serious question whether anything ought to be done or allowed which is calculated to impair its continued observance.

But admitting this, it is all the more important that an institution of this kind, having its origin within the sphere of religion, and primarily religious in its character, but which has become national, and is respected by the government itself, in a country where there is no connection between religion and the State, should be commended to the people at large on some principle which all are willing to accept. In other words, the obligation of the Lord's Day is one thing for Christian people. They receive it as part of a special revelation, or where the literal sense of the Fourth Commandment is not regarded as binding, as at least part of a system imposed by an authority which all who accept revelation are bound to obey. For such persons the observance of the day, both in its obligation and its manner, is clearly marked out, irrespective of the law of the land.

But as a public institution, it is based not on any religious or supernatural authority, but upon its beneficial influence on the life of the people at large; and the laws of the land by which it is enforced or sanctioned, cannot properly under the American constitution, proceed upon any other principle. They ought to protect religion, but they cannot enforce its tenets, as such. Likewise in defining the character and limitations of Sunday observance, the State can hardly go further than that sphere of things recognized by common consent as best for all citizens as members of the commonwealth and of a particular community.

It was perfectly legitimate to contend that the opening of the World's Fair on Sunday would be prejudicial to the public welfare, or to the moral interests of the city of Chicago, or to the rights and privileges of the very large class of quiet and respectable people, accustomed to the Sunday rest, who are employed in connection with the Fair. This last seems to us the most important of all. Its reality is attested by the fact, that so far as they were permitted, the employees of the Fair have closed the exhibits under their charge, even when the gates of Jackson Park were opened on that day to the public.

But our author has not clearly perceived the distinction between Sunday as a religious institution and Sunday as an institution of society and the State, or, rather, he rejects this distinction altogether. He thinks it sufficient to say that it is based upon a moral law, because it is enjoined by one of the Ten Commandments, and therefore of perpetual obligation for all men. "The laws of the Decalogue," he says, "are the fundamental principles of society and government." This justifies Sunday legislation. It is on the same plane with the enactment of laws against murder, theft, and adultery. It is not as a religious institution nor yet as a civil institution, but as belonging to the sphere of fundamental morals, that such legislation is right and necessary.

No Christian man will question that the Ten Commandments set forth a moral code which all believers in our holy religion are bound to accept. But there is a distinction between the first and second Tables. The second Table is accepted by all, whether believers or not, because its precepts belong not only to the field of religious revelation, but to natural ethics. But the first Table is connected with revealed religion. It embraces precisely that sphere of things which the modern free government refuses to deal with. If the State is bound to legislate in behalf of the Sunday observance because it is required by the Fourth Commandment, it is equally bound by the first, second, and third, If the Fourth is "moral" so are these. But this is saying that the State must insist upon belief in one God, and that the God of the Jew and the Christian; that it must prohibit all making of graven images and all false worship; and that it must provide penalties for profanity and sacrilege. But surely a State which does all that, establishes a religion.

We see no escape therefore from this position; that while Sunday was primarily a religious institution, and has come to mankind as a gift from Christianity, its observance can only be enforced upon the community at large on the ground that it has become a social institution, closely interwoven with the best elements of our civilization, and generally recognized as most beneficial in its effects, especially in relation to the great working classes of society. Its maintenance thus rests upon the common consent of all intelligent citizens. The fundamental thing is the cessation of enforced labor, the complete interruption to the grinding routine of the week. We fully sympathize with all our author says of the tendency of great corporations to deprive their employes of a right and privilege recognized as highly important to the public welfare and the individual good by all thinking people. But we regret all the more that the case should be rested upon an unstable foundation.

The influence of this confusion, between spheres

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*"The Hallowed Day. Fletcher Prize Essay. By the Rev. Geo. Guirey. New York: The Baker & Taylor Co.

which ought to be kept distinct, is seen at once when we examine the Sunday legislation of the various States. It is evident that much of that legislation is based upon the ideas of various religious denominations with regard to the observance of the day, that rules which they have a perfect right to set forth for their own members are imposed by law upon the community generally. An instructive portion of the present work is found in the chapter on Sunday legislation in the various States and Territories. The author admits that "these laws are practically a dead letter," but thinks that no argument against the wisdom and necessity of them.

Besides the prohibition of positive vice, which is or should be prohibited on the other six days of the week as well, and the restriction of business, which is the most proper field of such legislation, it is curious to observe how largely these things which come under the head of recreation, entirely harmless in themselves, are placed under the ban. We find, for instance, provisions against "any sport or recreation," "public bathing," "any sport, game, or recreation," "public diversion," "presence at any public assembly except for social and religious worship," "visiting from house to house, except for motives of humanity or charity, or for moral or religious edification." In a number of States traveling is prohibited, and in one "a person traveling on business may be stopped by any citizen and detained till Monday."

The next result of this kind of legislation, so impossible of enforcement in a free country, and really socialistic in its attempt to regulate the life of individuals, is that the mistaken theory which has caused so much to be attempted has made it impossible to enforce even those provisions which are most desirable for the general good.

A simple illustration is seen in the conspicuous fact that in our great cities it is the libraries, picture galleries, and the like that are closed to the people on Sundays, while the less desirable places of entertainment are in full blast. Likewise, while the Sabbatarian agitation has succeeded in closing most of the more instructive exhibits at the World's Fair, it has left the "Midway Plaisance" unaffected.

Is it not worth inquiry on the part of those who have a great cause sincerely at heart, whether they have not rested their arguments upon grounds which cannot be conclusively established, and that to this is to be attributed the purely formal character of whatever success they achieve? We ourselves firmly believe that a national Sunday cannot be long maintained unless it is made to stand upon considerations of the public good. There is, we are convinced, a strong case to be made out from this point of view. Legislation, to be effective, must proceed upon this principle. It would be greatly to the disadvantage of the Christian religion if its representatives, by claiming too much and laying themselves open to the charge of endeavoring to force a religious observance upon their fellow citizens, should gradually produce a revolt against any civil sanction whatever for the Sunday rest.

## English Female Missionaries

BY CHARLOTTE MARY YONGE

WRITTEN FOR THE WORLD'S CONGRESS OF MISSIONS

In being asked to describe the work of English women in foreign missions, I have received a great honor. I am conscious of inability to do justice to so wide, and often so touching a subject, but I can only beg for indulgence and hope that my incompetence may be excused.

It is remarkable that the first female missionaries on record were Englishwomen. I mean the first who went for the sake of the mission, for I do not reckon Nonna who was sold as a slave in Iberia, and taught her owners the Gospel, nor even St. Bridget, who was a native of Ireland, where she aided greatly in the mission of St. Patrick.

But it was the English St. Boniface, who while endeavoring to convert the Germans, first felt the need of the co-operation of good women who might instruct the women in those homely arts and gentle habits without which there was little hope of Christianity prevailing. He therefore wrote to the Abbess of Wimborne in Dorsetshire, to send him some of her nuns, of whom Walburga, the sister of one of his priests, was to be the chief, and another whom he specially asked for was his own near kinswoman, Lioba, or love. Walburga left a deep impression, and both are revered as saints, but we know little of their individual work, and full a thousand years had passed before the Church began again to lengthen her cords and strengthen her stakes.

Spanish and French women had been at work as nuns in South America and in Canada; but it was not till as we may truly say, the spirit of love for the heathen descended upon William Carey that much systematic attempt was made to send out missions. "If the Lord should make windows in heaven, could this be?" expressed the first feelings of an aged minister on hearing his bold proposal to endeavor to bring in the heathen. It was just a century ago that this devoted man set forth from England with his family, and was refused a resting place by the East Indian Company, who were scrupulous to a hurtful degree as to their engagement not to interfere with the religion of the natives. He could only make his headquarters at the Danish factory of Serampore. Poor Mrs. Carey, an uneducated woman, without enthusiasm, who had only followed her husband from necesssity, lost her senses in the new and trying life, and never was anything but a burden and a drag, but Mrs. Marshman, the wife of his colleague, was a true helper, both by precept and the example of a true Christian life. Indeed it was in that family that Havelock acquired his deeper serious impressions.

Missionaries had begun from that time to be sent forth. The great and ancient Society for the Propagation of the Gospel at first held its chief duty to be to provide for the needs of the English colonists, which did indeed rapidly outrun its powers, so that perhaps it was impossible for the work among the heathen not to come to the hands of the Church Missionary Society and of Nonconformist societies.

The honor that is due to these long-suffering women, of all denominations, is unspeakable. There have been heroines among them, such as the two wives who left for a time by their husbands on one of the Pacific islands, heard that a cannibal feast was about to take place, obtained a boat, and rushed upon the savages, heedless of the danger of provoking them, and succeeded in saving one victim though they were too late for the other. Mrs. Gordon, after patient years of work with her husband in the isle of Erromanga, found the minds of the people turned against them, perhaps because they had threatened the country with Divine wrath if the wicked and cruel customs were persisted in, so that when a fatal attack of measles set in, it was supposed to be their work. A party of the heathen came up to their huts. Some detained Mrs. Gordon among the trees, while her husband was cut down with tomahawks, and happily before she knew his fate, another killed her with two blows on neck and back. Bishop Patteson read the burial service over their graves some weeks later. They were of the Scottish Free Church, and born in Nova Scotia, and their martyrdom was on May 20th, 1861.

But these great events were only incidents in the history of what many and many a missionary's wife has had to endure day by day. Fresh from the comforts and cleanliness of an English home she had to go out with her husband among wild races, with nothing of civilized life save the small supply they could carry with them in boxes. Generally on arriving they had no shelter but a filthy hut full of curious savages, until a rough abode could be put up with their own hands, and there in some cases the least display of the most ordinary articles is a signal for robbery by the natives, or by significant hints, if not demands, from their chiefs. The wife longs to teach and raise the women around her, but she has to attend to her husband's comfort, wash, cook, and do all for him with far fewer conveniences than any cottager in a civilized country, feeling all the time that such domestic care and ease of mind is essential to his work and health, and thus absolutely to his efficiency. Yet she does teach and help with all her might, showing by her example what it is to be a pure, self-devoted, faithful Christian woman, and beginning to awaken the aspirations of those around her. Often the birth of children adds to her sufferings and difficulties, and unnumbered are those innocent victims to climate and want of proper food, who lie in unnamed graves in Polynesia and Africa, having truly and unknowingly died for the spread of the Gospel. Second only in number to these are their mothers.

There is no roll on earth to reckon up the young wives and mothers who sank under their toils, but we cannot take up a mission journal without finding that either the leader or one of his companions had to mourn for his young wife. She had gone out devoting herself, and full of hope, to find the toil beyond her strength, and the climate fatal, and to die, happy if she did not leave a babe to grieve its father's heart till it was laid beside her. Noble women these were, with hearts given to fulfil their Lord's command, and truly as much martyrs as though they had perished by sword or steel.

Other tongues and other pens however speak of the work of these persons, for the most part outside the Church. The English Church herself has a far larger and wider scope of mission work than is known or guessed at, except by experts. She has her emissaries in no less than eighty, or eighty-one dioceses, beginning from 1720, and gradually extending the work from the British colonies to the hitherto untrodden fields. The primary work of the Society for the Propagation of the Gospel was among the colonists, though it began to gather in the natives and to extend its borders, while the Church Missionary Society began with heathen lands, each establishing clergy and schools wherever their emissaries went, the clergymen's wives doing their share according to their powers and opportunities, and ladies joining them to assist in school-keeping.

When George Augustus Selwyn set forth to New Zealand, he carried with him a very effective assistant in his wife. Many of the Maoris were by this time nominal Christians, and her work was to train the women and girls so as to fit them to be wives to the native catechists and clergy, and to raise them above being the bearers of all burthens, so that a chief would not be seen riding across a river on the shoulders of his wife, to save his new patent leather boots. Sir William Martin, the Judge, was the head for many years of the theological college for native clergy, and his wife was a most useful assistant. Her letters, as well as Mrs. Selwyn's, give most amusing descriptions of the life of teaching. Hers are published as a narrative by the Society for Promoting Christian Knowledge, and range from very early days to those of comparative civilization. In what was called Heki's rebellion, caused by a quarrel about surveying for a road, the wives of the clergy had to flee to Auckland and the adjacent parts, and one looking from the window as a wild troop of Maoris went by, exclaimed: "There's my best Sunday bonnet", on the head of one of the rebels.

But there never was personal danger at this time, though in the rising of the Hau Haus, which was a revolt against Christianity, two clergymen and their wives were captured, and one priest was put to death to fulfil the demands of some terrible old superstition. The others were rescued by the personal interference of the dauntless Bishop.

We pass on to the Cape of Good Hope and South Africa, not without a tribute to Mrs. Gray, the wife of the Bishop of Capetown. One who knew her well says she was "the truest helpmeet that ever lived; one of those rare people who will point out the uphill way if it is the right one, and encourage her husband to take it instead of the easier path *round*. Her great love never made her shrink from suffering for him, and she would have encouraged him to go to the stake." No doubt she gave her life for the work, for her illness was brought on by accompanying him on his visitations, and acting as his secretary. She was architect to most of the churches in the colony.

Miss Katharine Barter went out under them hoping to do native work, and succeeded in isolated cases. Her "Home Life in Africa" and "Adventures of a Plain Woman" give a curious picture of the Kaffirs, and her doings among them.

The huge diocese was divided, and in 1853 Bishop Colenso was chosen to the See of Natal, in ignorance of his heterdox opinions. That he, as well as his wife and daughters, had a most deep affection for the Kaffirs there is, however, no doubt. He had a school for the young chiefs in his own house, and such was the devotion of Mrs Colenso to the cause that she actually washed the feet of these lads every night, finding it im

possible to trust any one else to do it; and Kaffir human nature is hardly tolerable to European noses in close quarters without such precautions.

When the diocese of Natal was formed, a young widow named Henrietta Woodrow offered herself for the work at Durban. There her beginning was with a little orphan home for English children; but while learning the Kaffir language, she so managed to speak to those who came to her, that her interpreter said they went away "with tears in their heart." After a time she married a Scotsman, Robert Robertson, who had been ordained by the Bishop of Cape Town, and they settled on a grant from Government upon the Umlazi river, where they gathered Kaffirs about them, orphans, children given by their parents and older converts, and did their best to christianize and civilize them, though in the case of the girls, the custom of buying wives with cows was a terrible hindrance, for no man could call his wife his own till her price in cattle had been paid, and even then he was sorely tempted to obtain more wives if his means increased.

Later Mr. and Mrs. Robertson moved farther into the country, forming a considerable settlement, called Kwamagwaza, or the preaching place, where they had a church, several Christian married couples, numbers of children left to them for education, and numerous refugees from the free country who had been "smelt out" as guilty of witchcraft, and would have been ruthlessly massacred at home. Indeed, Mr. Robertson had to extort permission to keep them from Cetewayo, or they would have been murdered, and his settlement broken up. Mrs. Robertson, though in very feeble health, was the life and soul of the mission, teaching, influencing, winning souls, making the wild women and girls gentle, helpful Christians. Her exceeding value was only thoroughly known when, in 1863, she was taken away, being crushed by the upsetting of a wagon on her way to Durban, protecting to the last breath a tiny Kaffir boy who was in the wagon with her, and unhurt.

Nearly at the same time as her venture began, Charles Frederick Mackenzie, the youngest son of one of Sir Walter Scott's friends, was chosen as Archdeacon of Natal, and took out with him his elder sister Anne. She was soon most deeply interested in the mission, and indeed, the eldest, motherly sister, Mrs. Dundas, had written to him before he went out, that the tone of the whole family would be raised by his undertaking it. Alice, the younger sister, soon joined the two, and they found a home on the Umlahli river, in the neighborhood of numerous Kaffir Kraals of beehive-shaped huts, as well as near an English camp and a good many scattered English colonists. Their first abode was a mud built erection with perpendicular sides, and a veranda, with two rooms, one the chapel, the other the living room, and their bedrooms were beehive huts. The Archdeacon's Sunday was spent in riding about to perform five different services, and in the week, he and his sisters kept school, one for the colonists' children, who used to arrive on ox-back; and one for the Kaffirs, old and young, dealing with them on the pattern of the Robertsons who often paid the Seaforth home a visit, bringing with them the whole family of converts and adopted children, whom they durst not leave. Anne Mackenzie had the frailest possible health, and at first lived chiefly to teach the whites, but Alice, "the black sister," was devoted to the Kaffirs, and when her brother and sister went to England on ecclesiastical business, she remained to help in Bishop Colenso's black college.

While in England, Archdeacon Mackenzie was chosen Missionary Bishop to head the mission sent out to the Zambesi by the universities, in the zeal excited by the appeals of Dr. Livingstone. The two sisters were ready to cast in their lot with him, and when he went forward to prepare the way, Anne followed, together with Mrs. Burrup, the young wife of one of his clergy. Alas, when almost dead with fever, they went up the sluggish river in a boat, it was only to find that they actually had overshot the grave where Bishop Mackenzie was lying at the confluence of the Ruo, and that Mr. Burrup had only survived him a short time. Anne returned to England, broken down with fever and constantly suffering; yet she became in her quiet chamber, an absolute mother of missions, devoting herself above all to the foundation of a Zulu bishopric in memory of her brother, and to carry on his earlier work. This was her primary object in publishing a little magazine called the "Net Cast into Many Waters," but it was the organ by which she made known and obtained means for supplying the thousand and one needments of missionaries, from church bells or altar cloths, down to pictures, wedding rings, and thimbles, giving patterns for the varieties of clothes for converts, and collecting them when made. The great charm of her sweetness and repressed enthusiasm had a great power of keeping up interest in missions until 1877, when at her death, she left the work in a far more advanced and organized condition than when she began the work.

(*To be continued.*)

## An Official Communication

"TO THE BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA FROM THE COUNCIL OF BISHOPS OF THE MEXICAN BRANCH OF THE CHURCH"

In the year 1878 a very carefully prepared constitution was given to the Mexican branch of the Church by its authorities and accepted by all the faithful of our Communion as our ecclesiastical law.

That constitution provides that each congregation of our Communion in Mexico shall yearly elect its vestry, each vestry its minister and representatives to their respective diocesan synods, each diocesan synod its bishop and representatives to our General Synod. Our constitution further provides that the bishops of the Mexican branch of the Church can either assemble in the General Synod or separately by themselves as a Council of Bishops, as they may deem best. No measures proposed in the General Synod are binding on our Communion until sanctioned by the Council of Bishops. The final ecclesiastical authority in our Mexican branch of the Church rests therefore exclusively with our bishops.

Our constitution further provides that until three bishops shall have been duly consecrated for the Mexican branch of the Church, our bishops-elect shall act as if already consecrated, in all our work, excepting in confirming, ordaining, or consecrating.

We now respectfully inform the bishops of the American Church that the diocese of the City of Mexico and the diocese of Hidalgo have recently elected their future bishops, and that our ecclesiastical organization is now complete and in full order and force, in accordance with the provisions of our constitution.

The important action taken by our General Synod in forwarding an earnest petition to one and all of the bishops of the Protestant Episcopal Church respectfully petitioning them to name, as soon as they well can, a Mexican Commission, in harmony with the terms of the third article of the solemn Covenant signed in the name of our Triune God by the representatives of your Communion and of ours, has the full sanction and approval of our Council of Bishops, and we now most earnestly press that petition upon your earnest attention, trusting that in the interest of the holy cause of the Gospel in Mexico it may meet with a favorable response. The Mexican branch of the Church has faithfully and firmly maintained in full force and effect its part of the solemn Covenant entered into in the name of the most Holy Trinity, by your representatives and ours, and we are determined to continue maintaining it to the utmost of our power, to the honor of the most Holy Name in which it was signed; and we now, as the Council of Bishops of the Mexican branch of the Church, appeal to your noble band of bishops of the One Holy Catholic and Apostolic Church; we appeal to you who have received the blessed inheritance from your forefathers of a pure branch of the Apostolic Church with its great Gospel privileges, to set us an example of respect and devotion to the Holy Name in which our Covenant has been entered into and signed by our respective representatives, by firmly maintaining and faithfully respecting that solemn Covenant to all its provisions.

The Mexican branch of the Church, while earnestly defending its national rights as a true branch of the One Holy Catholic and Apostolic Church in Mexico, also desires to remain in full communion with other true branches of the Catholic Church. We appeal to one and all of the bishops of the American Church to encourage and aid us in this resolve.

Peace now reigns throughout this Republic. We have entered upon an era of great liberty and progress. Our Mexican branch of the Church has been steadily gaining greater and greater influence. There are grand opportunities for Christian usefulness opening up before us. By God's blessing great good may be done in this nation by our Christian Communion if befriended and encouraged by yourselves.

We now most earnestly ask that earnest efforts be made to remove, as soon as possible, all obstacles to harmony, peace, and good will between your Communion and ours, and to this end we respectfully petition your honored body of bishops to name a good, working Mexican Commission, to which all questions still pending may be referred for proper settlement, in harmony with the terms of the solemn Covenant, which, if maintained in full force, may at once re-establish harmony, good will, and peace between our Mexican branch of the Church and the Protestant Episcopal Church in the United States of America.

We remain, with great respect,

The Council of Bishops of the Mexican branch of the Church.

H. Chauncey Riley,
Bishop of the Valley of Mexico.

Sabino Reyes,
Bishop-elect of Hidalgo.

Santos Reyes,
Bishop-elect of the City of Mexico.

*City of Mexico, September, 1893.*

AN EARNEST PETITION TO THE BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, FROM THE GENERAL SYNOD OF THE MEXICAN BRANCH OF THE CHURCH

The General Synod of the Mexican branch of the Church, composed of the duly elected representatives of the diocesan synod of the Valley of Mexico, of the diocesan synod of the City of Mexico, and of the diocesan synod of Hidalgo, held a very important session on the 20th of Sept. 1893, in our cathedral in the city of Mexico.

This session was held in entire harmony and accord with the provisions of the constitution of the Mexican branch of the Church, and its decisions therefore, sanctioned and endorsed by our Council of Bishops, composed of one consecrated bishop and two bishops-elect, have the force of ecclesiastical law in our Communion in Mexico. Duly elected representatives of the bishops of the Protestant Episcopal Church in the United States of America entered into a solemn Covenant in the name of the most Holy Trinity with duly elected representatives of the General Synod of the Mexican branch of the Church in the years 1875 and 1876.

The representatives of the American bishops who signed that solemn Covenant were the following named bishops:

William Rollinson Whittingham, Bishop of Maryland, and president of the Mexican Commission; Alfred Lee, Bishop of Delaware; Gregory T. Bedell, Bishop of Ohio; Wm. Bacon Stevens, Bishop of Pennsylvania; A. Cleveland Coxe, Bishop of Western New York, secretary of the Mexican Commission; John B. Kerfoot, Bishop of Pittsburgh; Abram N. Littlejohn, Bishop of Long Island.

The representatives of the General Synod of the Mexican branch of the Church who signed that Covenant were: Prudencio G. Hernandez, president of the General Synod of the Mexican branch of the Church; Joaquin Villegas, secretary of the General Synod of the Mexican branch of the Church.

The representatives of the American bishops to give all the legal force possible to the solemn Covenant entered into by themselves and the representatives of the Mexican branch of the Church, had the civil government in the United States take cognizance of and officially certify the documents in which that Covenant was signed.

The representatives of the American bishops acted in entire accord with the provisions of the tenth article of the constitution of the Protestant Episcopal Church when they entered into that solemn Covenant in the name of the most Holy Trinity with the duly elected representatives of the General Synod of the Mexican branch of the Church.

Representatives of the American bishops had already, years before, entered into a similar Covenant with the Church in Haiti, also in entire harmony with the provisions of the tenth article of the constitution of the Protestant Episcopal Church in the United States of America.

The General Synod of the Mexican branch of the Church during its important session held on the 20th of Sept., 1893, in our cathedral in the city of Mexico, resolved to unanimously and solemnly and most earnestly petition the bishops of the American Church to maintain in full force the solemn Covenant that the bishops of the Protestant Episcopal Church in the United States, through their duly elected and fully authorized representatives, entered into in the name of the Holy Trinity, with the duly elected representatives of our General Synod of the Mexican branch of the Church in the years 1875 and 1876. Fully authorized to do so, the Standing Committee of our General Synod of the Mexican branch of the Church, by means of this official communication, respectfully presents this earnest petition from the General Synod of the Mexican branch of the Church to one and all of the bishops of the Protestant Episcopal Church in the United States of America.

The list given at the close of this petition gives the names of some of the towns and villages where there are congregations connected with the Mexican branch of the Church that

are duly represented in the diocesan synods of the Valley of Mexico, of the City of Mexico, and of Hidalgo.

The diocesan synods of the Valley of Mexico, of the City of Mexico, and of Hidalgo, are all fully represented in entire harmony and accord with the provisions of the constitution of our Mexican branch of the Church in our General Synod.

The General Synod of our Mexican branch of the Church together with the Council of Bishops of the same, constitute the supreme ecclesiastical authority of our Communion in Mexico.

Fully authorized to do so, we, the Standing Committee of the Mexican branch of the Church, respectfully remind the bishops of the Protestant Episcopal Church in the United States of America, that it was with the representatives of this constitutional body of our Communion, the General Synod of the Mexican Branch of the Church, that their honored representatives in the years 1875 and 1876 entered into a solemn Covenant in the name of the most Holy Trinity, and we now most respectfully, earnestly, and solemnly press our petition on the honored bishops of the Protestant Episcopal Church in the United States of America, petitioning them to respect and fully maintain that Covenant entered into in the name of our Triune God.

There are congregations connected with the Mexican branch of the Church that are duly represented by the representatives of their diocesan synods in the General Synod of the Mexican branch of the Church in the towns and villages named at the close of this petition. In their behalf, and in the interest of the holy cause of the Gospel in Mexico we trust that the bishops of the American Church will respond favorably to this our respectful and just and earnest petition, naming from their numbers a Mexican Commission to befriend us, until such time as three bishops shall have been consecrated for our Communion in harmony with the provisions of the Covenant.

We ask that all questions still pending connected with the work in Mexico be referred to the "Temporary Board of Administration" that the Covenant calls for and fully authorizes.

The following is a list of the names of the towns and villages where there are congregations connected with the Mexican branch of the Church represented by our General Synod.

Congregations connected with the diocesan synod of the Valley of Mexico:

Tlalmanaclo, San Pedro Martir, Xochitenco, San Augustin Atlapulco, Xoloc, Cocotitlan, Tlapala, Metla, Tezoquipa, Atzacualoya, Ixtapan del Oro, Tultitlan, San Mateo, Chimal, Ecatzingo, Tecalco, Tepopula, San Miguel.

Congregations connected with the diocesan synod of the City of Mexico:

Cathedral of San Francisco, Morelos colony, Tacubaya.

Congregations connected with the diocesan synod of Hidalgo:

Nopala, Batha, Humini, Danu, San Lorenzo, San Sebastian, San Jose Atlan, Bothe, San Miguelito, Chapulaco, Amialco, Santiago Loma, San Bartolo, Chapantango, Deeka, Alfajayuca, Tepetitlan, Encinillas.

Trusting that the bishops of the Protestant Episcopal Church will grant our petition,

We remain with great respects

The Standing Committee of the General Synod of the Mexican Branch of the Church,

Presbyter PEDRO REYES, Presbyter DOMINGO JUAREZ, Presbyter RAMON REYES, Presbyter ABRAHAM JUAREZ, BLAS JUAREZ, APOLINAR RODRIGUEZ, PEDRO HORTAILES, VICENTE TRUJILLO.

## The Attempt at Unity

FROM *The Gospel Messenger.*

Pursuant to your request I shall endeavor to give a sketch of the meeting of the Commission on Christian Unity which convened upon the 17th of May at the Presbyterian House, Washington. There were present on the part of the General Convention of our Church the Rt. Rev. Dr. Coxe, the Rev. Dr. Duncan, secretary, the Rev. Dr. Murdock, and Messieurs Smith and McWhorter. Of the Presbyterians I can remember only two names, the Rev. Dr. Smith, of Baltimore, and the Rev. Prof. Roberts, though six or more were present.

After a long and inconsequential talk in which nothing important was said, (the Chicago platform, as it was called, was referred to but not defined), the Commission adjourned until 8 o'clock P. M., and went to the reception of the President and Mrs. Cleveland, who "courteously entreated" us and we enjoyed a visit to the White House under favorable circumstances. Afterwards Bishop Coxe and ourselves met in the study of the Rev. Dr. McKim where we talked Church freely and assumed that there was nothing the two parties could agree upon except hospital and other humanity work. Still, Dr. Duncan was asked to make a general statement to the whole Commission of our position. At 8 P. M. we all met at the Ebbet House. Dr. Duncan made a brief report on our behalf. It was then said that we ought to be frank on both sides and speak our minds boldly. Then, after a little conversation, one of the Presbyterians met the case by saying: "We acknowledge your Orders and you ought to acknowledge ours." Another said: "Leave the Sacraments outside and concede the 'preaching gift' to us." Conversation continued, and, the Chicago platform being again brought on the carpet, I remarked that the Historic Episcopate meant the Apostolate, hoping that that might bring matters to a point. We were told that the Presbyterians had the Apostolate, especially as perhaps the Apostolate was inherent in the Church, and was a development therefrom. Further, the canon on ordination was mentioned by Dr. Murdock as a hindrance in the way of unity, yet, he added, the canon might be repealed. Dr. Roberts rejoined that he took very little interest in the affair of Orders, as he had an inward assurance, a conviction arising from the action of the Holy Spirit within him, that he possessed Orders. Finally, after a good deal more talk and a brilliant speech from Bishop Coxe touching the union of all the Christian Bodies outside the Holy Catholic Church for the purpose of resisting the intrusion of Romanism in which the Episcopal Church would aid, the Rev. President, Dr. Smith, said: "My brethren, as we can agree upon nothing, and as it is late, although all this is very pleasant, I think we had better adjourn." Which we did. Thus ended, I suppose, all the delusion about Christian Unity. There never was anything in it and there never can be.

GEO. C. MCWHORTER.

## Letters to the Editor

THE PARLIAMENT OF RELIGIONS

*To the Editor of The Living Church.*

It has been my privilege to attend most of the sessions of the "Parliament of Religions," and a few words as to the result may be acceptable.

To a Churchman, it seems a little out of place to give the non-Christian systems so much prominence as was accorded to them.

Of course, it may be said the representatives of these systems were our guests, and courtesy dictated such a course.

I do not think so. A fair hearing of the leaders was all that was needed, and less would have been enough, on these subjects. However, we have become more familiar with the principles of these religions, and the public will see in a clear light the vast difference that exists between them and Christianity, and the great superiority of the latter to the former. These non-Christian systems are simply manifestations of human energy seeking God, while Christianity is a divine system revealing the only living and true God.

In a word, Christianity is the embodiment of God's thought, while the non-Christian systems are the outcome of human thought and speculation. The Parliament of Religions will give an impetus to the study of Comparative Religion. Many have thought that it would further the cause of Christian Unity. But as I have watched the papers and addresses during the sessions I have found nothing to warrant such an expectation.

True, there has been a good deal of sentiment and pious aspiration in this direction, but with these there has ever been manifest, in a quiet degree, the spirit of self-assertion. Before Church Unity takes place, there must be more of the disposition to hear Jesus speak, and less of the disposition of "I think" on the part of the leaders of the several Churches and sects that make up the sum total of the Christianity of to-day.

Many of the papers read were of a high order, and a few were covert attacks on Christianity. These latter had but few sympathizers and made no impression.

I cannot help feeling that we, as a Church, ought to have been represented officially in the Parliament of Religions. I do not think it would have compromised us in any way. True, Bishop Dudley of Kentucky was there and read a most excellent paper on "The Historic Christ," which was well received, and the Rev. Prof. Richey, of the General Theological Seminary of New York, delivered an address on "The Relation of the Anglican Church to the Church of the First Ages." This was a masterly effort, and presented the Church's position strongly and clearly.

All Christian workers who were in attendance will go home feeling the need of a deeper spirituality exemplified in more Christian living.

Christian sympathy with the world at large has been increased, and an impetus has been given to foreign missions. Our treatment of the Chinese was severely criticised by several speakers, both English, American, and Asiatic, and a modification of the law may be expected. We are fully persuaded that Christianity has been advanced by comparison with the non-Christian systems, and that the outcome will serve the cause of true religion by the Divine blessing.

J. C. QUINN.

*Mason City, Ia.*

CHURCH FAIRS

*To the Editor of The Living Church:*

I have just finished reading, with a good deal of interest, the bright, witty story in THE LIVING CHURCH, Aug. 26th, entitled, "How their eyes were opened", and verily I have come to the conclusion that there are two sides to everything under the sun. In regard to Church sales, fairs, suppers, etc., at one time in my life I could have agreed thoroughly with Mr. Morton; experience is a good teacher, and after 15 years of active work in the Church as a Christian woman and clergyman's wife, I think I have gained a little. Yes, I started out with just this idea that "nothing can more plainly or emphatically demonstrate the languid interest in Christian work than this demand that our congregations play in the role of amusement societies." My husband vetoed all such things in our first parish. Fortunately it was a rich, united congregation, just outside a large city. There was not a poor, dependent person in the whole country round about except one old woman, and five dollars a month from the Communion alms with a few other private donations which she received regularly, carried her comfortably along. We had a flourishing Woman's Auxiliary which sent off two well-filled missionary boxes yearly; a Ministering Children's League, and a Twenty Minutes Society, which brought the children together and was the means of their making all sorts of pretty, useful things for the hospitals near by.

No! we did not at all approve of raising money for the Church by the entertainment system, and whenever we heard of a church doing so we scored it down as very wrong and unnecessary. Behold our beautiful Zion, and whenever anything was needed for her sacred use or ornament, my dear husband would tell his people so from the chancel and the gift would come; true, often from one to whom the giving had cost nothing more than a few strokes of the pen on the face of a check, the person being one whose bank account was unlimited, and the gift meant no sacrifice of time, labor, or self-denial. But a few years later my husband was filled with a missionary spirit, and we moved to the town of B——. The whole face of things was changed. We were now among a class of thrifty, hardworking people, mostly Methodists and Presbyterians, with only a handful of loyal, devoted Churchmen. The work before us was to build a church, services at that time being held in a hall which was kindly lent. We set to work with heart and soul; my husband called a meeting of the congregation, presented the facts, and urged the people to put forth every effort to build their church. Subscription books were gotten ready and every one was urged to take one and solicit among his or her friends for gifts of money or material. Weeks went by, but the money did not come in as we had hoped. It was growing somewhat discouraging. At last the bright idea occurred to me to start the "Ten-cent letter chain." I had often heard of the wonderful success of the scheme. I wrote several of the letters to personal friends, the starters-out upon the long voyage, and then pictured to myself hundreds of letters that in a few weeks would begin pouring in upon me, each containing the ten cents, and sometimes generous friends giving more. In my imagination I saw a more wonderful thing than "Jack, the giant killer's, bean stalk"—a letter chain reaching all over the United States, Canada, and perhaps England, for I had friends abroad. Within a few days the replies began to come in; my bright hopes were dashed to pieces, each of my friends positively declining to have anything to do with such a worn-out plan as that, taxing friends and enriching the government more than the Church. Then my husband wrote appeals, signed by the Bishop, and sent them to the rectors of many of the rich city churches. Some must have gone into the waste basket, for they were never heard from; others brought letters inclosing small amounts, with regrets that the reverend brother could do no more for us, that they had so many demands upon them, such large burdens of their own to carry. In all, the cash received was about two hundred dollars. I will not go into the details of how, at last, a few of the wisest, most energetic women of the parish finally prevailed upon my husband to let them have a sale of fancy and useful articles, provided there were no catch-penny affairs, as grab-bags, fish-ponds, wheels of fortune, etc. At first he was not in favor of the "refreshment table," but when he was shown what a social factor it might be, especially in bringing the men of the congregation together and helping the people to know each other better, as they chatted pleasantly over a dish of cream or a cup of tea, he finally consented. All the committees were carefully appointed: the young women to preside over the fancy tables and a staff of the best housekeepers to take charge of the refreshment department. I confess neither of us felt sanguine of the results, but churches and friends had failed us. The people themselves had given all they could from their slender incomes in money.

There is always a constant demand, and always will be, for the fancy and useful articles that women's deft fingers, with art and skill, can make out of almost nothing; things that in themselves cost so little and yet, like flowers, brighten and add beauty and comfort to the home, and there are always women who need and want these things, so why not, good women, give your time and skill to the work and let the women who want buy of you? Church sales are like all other enterprises, they must be conducted upon business principles with system and judgment.

The eventful evening came. I was in and out among the different tables; it was a thoroughly busy, active scene, and though the ladies were working hard, they were giving of their time, labor, and strength freely. I did not hear a single cross word, and only one lady came to me with a complaint. She said she had not been invited to work. I soon found a place for her and when I saw her again she was all smiles and energy. After the crowd had dispersed the different treasurers came together and counted the results from each table. The whole amount they found to be three hundred and fifty dollars, including the money for tickets sold, 10 cents admission. The next morning my husband said to me: "Well, dear, from the results of the entertainment last night, both financially and socially, I think our eyes have been opened to see that, if properly managed, such things can be both a source of profit and pleasure to a congregation."

MIRIAM SHELTON.

## Personal Mention

The adddress of the Rev. M. C. Stanley is changed from Mackinac Island to 31 Milwaukee Ave., Detroit, Mich.

The Rev. R. W. Barnwell has accepted the rectorship of St. John's church, Florence, S. C.

The Rev. Reverdy Estill, D.D., Ph. D., has resigned the rectorship of St. Paul's church, Newport, Ky., to accept the rectorship of St. Paul's church, Louisville, and will enter upon his duties at the end of the present month.

The Bishop of Georgia, has been passing vacation in Canada.

The Rev. E. L. Goodwin has been appointed rector of Bishop Payne Colored Divinity School, Petersburg, Va.

The Rev. J. H. Rylance, D. D., of St. Mark's church, New York City, is sufficiently recovered to travel. and will spend a month at the Delaware Water Gap, to hasten full recovery.

The Bishop of Iowa received the honorary degree of D. C.L. at the late Commencement of the University of the South, being the third time he has received the same degree.

The Rev. John E. Simpson of the diocese of Nebraska, has entered upon his duties as rector of Grace church, Council Bluffs, Iowa.

The Rev. Gerard F. Patterson, of Oklahoma, has accepted the rectorship of St. John's church, Clinton, Ia.

The Rev. W. N. Ackley has resigned the rectorship of St. Peter's-by-the-Sea, Narragansett Pier, R. I., to take effect Nov. 1st.

The address of the Rev. J. N. Rippey, M. D., secretary of the diocese of Western Michigan, is changed from Muskegon to Elk Rapids, Mich. All correspondence should be addressed accordingly.

The Rev. J. Sanders Reed, having completely regained his health, has become rector of Trinity church, Watertown, C. N. Y.

The Rev. T. H. Lacy, D.D., formerly rector of St. Paul's church, Weston, West Virginia, and recently appointed evangelist of the diocese of Southern Virginia, has entered upon his duties with headquarters at Lynchburg, Va.

The Rev. Stephen E. Prentiss has been appointed by Bishop Capers to the charge of the churches at Winnsboro and Ridgeway, S. C.

The Rev. Dr. C. Geo. Currie, rector of Christ church, Baltimore, has returned from a visit to England, Scotland, and Wales.

The Rev. J. S. B. Hodges, S. T. D., rector of old St. Paul's church, Baltimore, has returned from Europe, after an absence of several months.

The Rev. James Chipchase has returned from England much improved in health.

The Rev. Edgar F. Gee has resigned the missions of Shell Lake, Spooner, Hayward, and Minong, and retains Rice Lake, Barrow, and Cumberland. His residence hereafter will be Rice Lake, Wis. Address accordingly.

The address of the Rev. T. Gardiner Littell, D.D., and the Rev. John S. Littell will be No. 29 Wellington Square, Oxford, England, for the next eight months.

The Rev. C. E. Butler has removed from Cambridge, Ohio, to take charge of Spanish and English missions at Key West, Fla.

The Rev. R. D. Stearns has removed from St. John's, Mich., to 1208 South 28th st., Omaha, Neb. Address accordingly.

The Rev. George Grant Smith has resumed his position as rector of Trinity church, Louisville, and also assists the Rev. Charles E. Craik at Christ church, Louisville. All mail should be addressed to 525 Second st., Louisville, Ky.

The office of *The Bishop's Letter* of the diocese of Kentucky is at 525 Second st., Louisville, where all mail should be sent.

The address of the Rev. Thomas P. Jacob is changed to 1404 New Broadway, Louisville, Ky.

The Rev. George A. Hunt has resigned his position of first assistant priest at St. Peter's church, Philadelphia, to accept the rectorship of Christ church, Eddington, Pa.

The address of the Rev. Richard S. Adams is now 3121 Dauphin st., Philadelphia, Pa.

The Rev. I. N. W. Ingram. D. D., late rector of St. James' church, Hestonville, may be addressed at 5307 Master st., Philadelphia, Pa.

The Rev. J. B. C. Beaubien has resigned the rectorship of Trinity church, Natchez, Miss.

The Rev. A. C. Hardy, Jr., will enter upon the charge of St. Mary's church, East Providence, diocese of Rhode Island, Nov. 1.

The Rev. G. Sherwood Whitney has resigned his charge at Holy Nativity mission, Chicago, and accepted the appointment to St. Paul's church, Savanna, Ill. Mail addressed accordingly.

## Ordinations

On St. Matthew's Day, Mr. H. D. Speakman, who has been for some time in charge of the work among the colored people in Wilmington, Del., was ordained to the diaconate in Old Swedes' church of that city. The candidate was presented by the Rev. Geo. M. Bond, and the sermon was preached by the Rev. H. Ashton Henry. A large number of the clergy and laity were present, and the service was a very impressive one.

On the last Sunday in September, Bishop Nicholson advanced to the priesthood the Rev. Edgar Frederick Gee, missionary at Spooner and adjacent points in the diocese of Milwaukee. The function occurred at the cathedral in Milwaukee. The sermon was preached by the Rev. T. S. Richey, of Chippewa Falls.

On Sunday morning, Sept. 24th, the Rev. Wm. E. Rambo, of Lancaster, Ohio, and the Rev. C. F. Brookins, assistant at the church of the Advent, Cincinnati, were ordained to the priesthood by Bishop Vincent in the church of the Advent. The Rev. Peter Tinsley, D.D., presented the candidates and the sermon was preached by the Rev. Herbert J. Cook, of Dayton.

On Tuesday, Sept. 19th, the Bishop ordained to the priesthood the Rev. O. M. Yerger, rector of the church in Harrisonburg, Va. The Rev. Nelson Dame preached the sermon. The Rev. J. C. Jett presented the candidate. After the ordination the Bishop confirmed three persons and afterward celebrated the Holy Communion.

On Sunday morning, Oct. 1st, at St. Paul's church, Cincinnati, Thomas J. Lacey, David Cady Wright, and Geo. W. Preston, were ordained to the diaconate by Bishop Vincent. Messrs. Cady and Wright were presented by the Rev. Frank W. Baker, and Thomas J. Lacey was presented by Archdeacon Edwards. The sermon was preached by the Rev. Walter Baker, D.D. The Rev. L.L. Norton was in the chancel and took part in the service.

## Official

STANDING COMMITTEE, DIOCESE OF MASSACHUSETTS.

The Rev. David Sprague, priest, received from diocese of Albany, Sept. 25th, and the Rev. Horace Hall Buck, priest, from the diocese of Wyoming and Idaho, July 17, 1803.

Messrs. Richard H. Woffenden and Charles S. Hutchinson were recommended as candidates for holy orders.

A. ST. JOHN CHAMBRE, Secretary.

PHILLIPS BROOKS: A TYPE OF EVANGELICAL TEACHERS NEEDED IN THE MINISTRY

A sermon by the Rt. Rev. Thomas A. Jaggar, D. D., to be preached in the church of the Holy Trinity, Philadelphia, Sunday evening, Oct. 22, at 7:30 o'clock. A collection will be taken up.

Business meeting of the Evangelical Education Society will be held on Thursday, Oct. 19th, at 3 o'clock P.M., at the office, No. 1224 Chestnut st., to which all the members of the Society are cordially invited.

ASSOCIATION FOR THE PRO OTION OF THE UNITY OF CHRISTENDOM

(*Established Sept. 8, 1857. 1 King st., Westminster, London, S. W.*)

To unite in a bond of intercessory prayer, members, both of the clergy and laity, of the Roman Catholic, Greek, and Anglican Communions.

*For circulars and other information address the local secretary, Rev. A. J. Arnold, 4811 Trinity place, Philadelphia, Pa.*

G. F. S. A.

The annual meetings of the Girls' Friendly Society for America will be held in Boston, Mass., as follows:

Tuesday, Oct. 31st, central council meeting in the parish room of Trinity church, at 7:30 P. M.

Wednesday, Nov. 1st, Holy Communion in St. Paul's church at 9:15 A. M., with sermon by the Bishop of Massachusetts; conference of associates in St. Paul's chapel, at 10:45 A. M. and 2:30 P. M.; service for associates and members in St. Paul's church, at 7:30 P. M., with sermon by the Rev. W. B. King, of Christ church, Cambridge.

Thursday, Nov. 2nd, central council meeting in the parish room of Trinity church, at 10 A. M. and 2:30 P. M.

All interested in the G. F. S. are cordially invited to attend the services and the Associates' Conference on All Saints' Day.

ELIZABETH H. B. ROBERTS,
General Secretary G. F. S. A.

*Riverton, N. J., Sept. 30, 1893.*

## Notices

*Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.*

## Died

KELLOGG.—In Milwaukee, Wis., on Wednesday, Sept. 27th, 1893, of meningitis, Dwight, son of John L. and Alice Bowen Kellogg, and grandson of the late John Kellogg, of Skaneateles, N. Y., aged 10 years.

IRWIN.—At Louisiana, Mo., Saturday, Oct. 7, 1893, Sophie Allien Barre, of typhoid fever, aged 29 years, 2 months, and 20 days, wife of James C. Irwin, daughter of James H. and Mary Woodruff Barre and granddaughter of the late Louis Pierre Barre, of New York, and James E. Woodruff of St. Louis, Mo. "It is well."

SOUTHGATE.—At Astoria, Long Island, Oct. 9th, Hiram Horatio, son of the Rt. Rev. Horatio Southgate, D.D., aged 28 years.

After nearly a year of intense suffering borne with the patience of a Christian hero, he is at rest.

Pray for him. H. S.

## Appeals

TRINITY MISSION, PRAIRIE-DU-CHIEN, WISCONSIN

Our creditors press for the balance of our debt ($150), but owing to the financial crisis we can't raise even this small sum. One kind friend has sent us $10. Will you, kind reader, send a donation however small, and help us. J. GEORGE EWENS, Priest.

Most cordially do I endorse enclosed appeal.

I. L. NICHOLSON,
Bishop of Milwaukee.

Already acknowledged, $94.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH Treasurer, 70 Broadway, New York.

SUNDAY, NOVEMBER 12th,

is the second Sunday in November, which has been recommended by over eighty bishops for the annual offering of the Church Building Fund in all churches in which it has not been taken before during the year. The attention of both clergy and laity is respectfully called to this day.

No money, given for religious or benevolent purposes, does such continuous, repeated, and enduring service as that which goes to the permanent Church Building Fund. For information as to its work and methods, write to

L. B. PRINCE, special secretary,
26 Bible House, New York.

THE "THRALL MEMORIAL".

It is proposed to place a stained glass window to the memory of the late Rev. S. C. Thrall, D. D., in the chancel of Emmanuel church, Lancaster, Wis., his last charge, and the place of his death. The parish is not able, unaided, to place the memorial, and so earnestly invites contributions from the many friends of their late rector. Kindly communicate with the REV. B. T. BENSTED, Lancaster, Wis. Amount already subscribed, $45.

This appeal is most cordially approved by the Bishop of the diocese wherein Dr. Thrall passed the last years of his most useful life.

I. L. NICHOLSON,
Bishop of Milwaukee.

*Milwaukee, June 27, 1893.*

THE GENERAL BOARD OF MISSIONS

*Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.*

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, 22 Bible House, New York; communications to the REV. WM. S. LANGFORD, D.D., general secretary.

## Church and Parish

THE rector of Grace parish, Menomonie, Wis., desires to say that the books offered by him have all been spoken for and disposed of.

A YOUNG clergyman in priest's orders, with a small family, desires an immediate engagement in parish work. Address B. W., LIVING CHURCH, Chicago, Ill.

A LADY possessing executive ability, having had considerable experience in Church work and charge of girls' clubs, wants a position. No objection to go West. Address HOUSE-MOTHER, LIVING CHURCH office, Chicago.

SITUATION WANTED.—Middle-aged lady, widow, desires position as companion, amanuensis, or to travel with lady; moderate remuneration, in refined home; best of references. Address T P.J., care LIVING CHURCH.

ORGANIST AND CHOIRMASTER.—Englishman, communicant, with large experience in choir and church work, desires engagement. Just returned from three-year residence in Germany. Teaches also piano and composition. No objection to leaving Chicago. Highest references. H. GUEST COLLINS, 521 W. Monroe st.

I MAY have an opportunity of settling a clergyman or a layman and his wife as missionaries among the Navajo Indians. It will be required that both engage in the work. I invite correspondence. Address me at Albuquerque, New Mexico.

J. M. KENDRICK, Bishop of New Mexico and Arizona.

ALTAR BREADS

Made of the finest wheat flour, by an improved process, are furnished in large or small quantities, at the following prices: Large wafers for the priest, $1.00 per 100; small wafers, for the people, 20c. per 100; sheets, about two inches square, $1.00 per 100. Boxes free. Postage eight cents on the dollar. Supplied plain and stamped with sacred emblems. A box of samples will be forwarded for 10 cents.

ST. MARK'S GUILD,
449 Jersey ave., Jersey City, N. J.

## The Guild of All Souls.—Founded A. D. 1873

OBJECTS.—1st. Intercessory prayer—I. For the living; II. For the Repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and the Churches in open communion with her. For further information address the secretary and treasurer.

MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

# Choir and Study

## Commemoration of Evangelists

BY MARY ANN THOMSON.

Let songs of praise to-day on high ascend
For those who, of the Saviour's holy life,
For nations yet unborn, the story penned,
And told His victory in mortal strife.

Like the four streams that flowed from Eden's bowers,
Their blessed tidings life and gladness spread;
But, sweeter far than Eden's fairest flowers,
The graces springing where their peace is shed.

And souls, to whom that sacred peace is known,
Will God esteem as gems, more precious found
Than gold, and bdellium, and onyx stone,
That gleamed where Pison flowed from Eden's bound.

O Jesu, grant us now to ponder well
The records of Thy sojourn here below,
And, at the last, on high, with thee to dwell,
Where life's pure river doth for ever flow.

*Philadelphia, October, 1893.*

We are informed by the secretary of the Vermont Church Choir Guild that, it having become necessary to change the time and place for the approaching annual festival, as mentioned in a recent number of this paper, it will be held in Trinity church, Rutland, on Tuesday and Wednesday, Nov. 7th and 8th.

The Philharmonic Society of New York issues its announcements for its fifty-second season, indicating that its work will proceed on more conservative lines than under the two previous years of Mr. Seidl's directorship, during which the chaotic "music of the future" has been presented with a profusion and persistency somewhat wearisome to the older subscribers. Yet it is to be noted that these last two years have proved financially the most successful of any in the past history of the society, the performing members receiving a dividend of $246 each, the past season, being $21 more than the highest received during the directorship of Theodore Thomas. Something of this recent success, however, may be attributable to the attractive accommodations provided for the public in the Carnegie Music Hall. The concerts, which are preceded by a full public rehearsal on the previous afternoons, will take place in the Music Hall on the Saturday evenings of Nov. 18th, Dec. 16th, Jan. 13th, Feb. 19th, March 10th, and April 7th. Mr. Seidl will be the conductor, and the solo performers at the first four concerts will be Mme. Materna, Henri Marteau, Miss Aus der Ohe, and Victor Herbert respectively. The latter will perform a new violoncello concerto of his own composition. Other novelties in the scheme are an orchestral transcription by Mr. Seidl, of a *divertimento*, by Bach, and a symphony by Christian Sinding. The symphonies, besides this new one, chosen for performance, are Schumann's in E flat ("Rhenish"); Beethoven's third and fourth, Dvorak's fourth, or fifth if the latter is published in time; Haydn's in B flat (B. and H. No. 12), and Tschaikowsky's in E minor. The repertory will include Wagner's funeral music and finale from *Die Gotterdæmmerung* and "Siegfried Idyl," Krug's symphonic prologue to Shakespeare's "Othello," Brahms' violin concerto (to be played by M. Marteau), Weber's overture to "Euryanthe," Mendelssohn's overture to "A Midsummer Night's Dream," Goldmark's overture, *Im Fruehling* and Nicode's symphonic variations, Op. 27. The Philharmonic is the oldest and strongest orchestral society in New York, and numbers considerably over one hundred performing members. Now that Mr. Thomas is out of touch with the Chicago music-world, and fails to elicit the pecuniary response which his splendid work merits, rumors are in the air that he would gladly return to the field of his former triumphs. In such event, Mr. Seidl would retain his baton under a tacit challenge from the adherents of his still popular predecessor. But notwithstanding Mr. Thomas' somewhat combative and aggressive temper, there is plenty of room for him in the metropolis, should he return, without detriment to any of the existing orchestral organizations. Besides it is stated in the Chicago papers that Mr. Thomas has already arranged to resume his symphonic concerts for another season, in the Auditorium.

On Sunday Oct. 1st, as mentioned in our news columns last week, the Rev. Dr. Houghton, rector of the church of the Transfiguration, New York, celebrated the forty-fifth anniversary of his rectorship, and of the foundation of the parish, a day in which other significant parochial anniversaries were gathered up: as thirty-eight years ago the Dr. instituted the use of the offertory; thirteen years ago he established the daily celebration of the Holy Communion; and twelve years before, on the same day, he had introduced a vested choir of men and boys, under the direction of Mr. Dod who still retains the position. No parish in New York, and none in the American Church, has earned such a wide and loving recognition throughout the English-speaking world, as this "little church around the corner," as it is affectionately styled by the great world outside of our own Communion. There is a chapter of history bound up in this homely title that stirs the hearts not only of all members of the theatrical profession, but of all human-hearted people of all professions, and in all stations of life; and the strangest of it all is that Dr. Houghton is the most reserved and reticent of priests, is never seen on public platforms, or in popular assemblies, is never heard from in the press, and deprecates, in the depths of an unmistakable humility, all this concert of affectionate recognition as the self-sacrificing friend of the friendless and the priest of myriads who will look to no other priest in the darkest depths of human experience. Dr. Houghton is never beyond reach of those who need him, day or night, year in and out.

The crucial measure of a deeply-rooted and legitimate popular admiration is to be looked for in the daily press, and in the New York Press Dr. Houghton has long been a *persona grata*, everywhere from the managing editor down to the youngest reporter. Such relations are unusual and not easily accounted for. Other city clergymen are measurably "popular," who are highly accomplished, public-spirited, clever at after-dinner speeches, or as off-hand orators in pulpit or on the platform, men whose names figure at home and abroad in their summer outings, who are welcome at the clubs, and who mingle on equal terms with the privileged and exclusive circles of "society." Dr. Houghton lives a very different life, works in a very different way, and gives his time and strength mostly to those never heard of in the prosperous world, and who can make little or no return. So his extra-parochial jurisdiction has reached numberless ramifications, mostly unnoted and out of sight. When, therefore, he keeps this anniversary, now approaching its golden jubilee, it is not strange that multitudes share it gratefully with him, and that a yet greater multitude who cannot reach him in presence follow him with their blessings and prayers. Dr. Houghton has nearly completed the long-growing endowment of $70,000 for the perpetuation and support of his parish in the future. At this writing we believe that his rectorship is the longest in the city or diocese, while a very flourishing and growing chapel has long since taken root in the new New York, in the neighborhood of Columbus avenue and 69th street.

The authorities reported a few years ago that there were only one and a half million pupils learning to sing in the elementary schools of England; now the number is three millions. Sir John Stainer, in a recent report, comments on the fact that the children on leaving school "no longer carry away with them a bundle of rubbish, but the cherished memory of many beautiful melodies which they will always recollect with pleasure. Slowly but surely the unseemly mass of poor songs and ballads have been rejected to make way for beautiful classic compositions." An interesting chapter in this connection is found in the recently published record of the movement inaugurated last season by Frank Damrosch, a brother of Walter Damrosch, the conductor of the New York twin societies, the "Symphony" and the "Oratorio." Last fall Frank Damrosch, quite alone and unsupported by any "mission" or philanthropic association, undertook the organization of rudimental classes, explicitly among the toiling, uncultured masses of the east side, made up chiefly of foreigners, or children of foreigners. The practicability of such a movement was universally questioned, and the shrewdest and most public-spirited did not hesitate to characterize Mr. Damrosch as little better than a presumptuous enthusiast, and his expectations of solid and valuable results as altogether chimerical. At any rate, the experiment was made in the Cooper Union, on Sunday afternoons, at once reaching such a measure of success that two or three "overflow" classes grew out of it. It should be remembered that these rough classes were literally, beginners, ignorant of musical notation and reading, possessing nothing more than enough interest in music to bring them together as learners, ready to give the nominal charge of ten cents for each lesson. Notwithstanding the discouragements and misgivings everywhere encountered, the classes were practically successful from the very start. The progress was steady, and then rapid, until simple "part" music was mastered and intelligently sung, and so well, that concerts illustrating both the methods of teaching, and the acquirements of the several classes, brought the season to a triumphant close, with some $1,500 accumulated in the treasury for a further prosecution of the work this fall. The former classes, three in number, will this year become five, under assistants thoroughly qualified to carry out the director's plans, and to enjoy the constant personal supervision of Mr. Damrosch. The work is to be taken up where it was dropped, and advanced as far and rapidly as possible, with the expectation of producing important choruses and even complete works of the classic composers before the close of the season.

The story of this enterprise has an almost fabulous sound; but it is authenticated at every stage by the friendly and intelligent visits of musicians who inspected these classes from time to time, thus corroborating the accounts of Mr. Damrosch—a testimony that became quite superfluous when the spring concerts were heard. The social and educational influences of this movement are already attaining very gratifying results; and as it is gradually advancing and reaching larger numbers of those who stand most in need of the wholesome refreshment and inspiration it promotes, these influences bid fair to enter very largely into the betterment and enlightenment of a great community that had long seemed beyond the reach of all helpful undertakings hitherto organized in their behalf. It does not appear that mercenary or selfish considerations have had much to do thus far, in the development of the enterprise, while the weekly accumulation of the dime-fee fund seems to be depended on for providing the indispensable charges for rentals, attendance, musical instruments, and manuals of instruction. If Mr. Damrosch can do this great and admirable work in New York, there seems to be no good reason why it should not be taken up in other large cities.

An era of Church re-construction, and especially of enlarged provision for choral work, seems already upon us. Three or four of our greatest churches have undergone this process during the summer, and are about re-opening with a surprising wealth of interior decorations, enlarged chancel and sanctuary arrangements, with new or re-constructed chancel organs. So far as our experience and observation may be trusted, it is by no means clear that choral work will be benefited. The problem in hand has been complicated by the removal of choirs from the west end choir gallery under its single great organ, quite to the opposite end, within or adjoining the chancel, leaving the great organ by itself in the distance. In the earlier instances of removal, as Trinity and St. George's, a choir organ, well suited for accompaniment, has been built in the newly-chosen chancel choir. At Grace church an enormous organ was erected near the chancel, while in St. Thomas', the choir was placed, at the outset, at the right and left of the chancel, with a great organ divided into separate, antiphonal organs twenty-five or thirty feet apart. This arrangement was followed in Calvary church, and in the newly re-constructed church of the Holy Trinity, at Madison ave. and 42nd st.; within a few weeks the re-constructed St. Bartholomew's is to be opened with its new chancel, and a commanding new antiphonal organ of great power, in electric connection with the old, grand organ, remaining in the west gallery. A similar electric connection has been made between the west and east end organs in St. George's and Grace churches. The result of all this is almost assuredly to prove hostile to the promotion of the best type of sanctuary music. The new chancel organs in St. Peter's, West Chester, and in Christ church, Rye, are actually chorus organs, equal to the utmost requirements of their respective churches. Since it goes without saying that the accomplished organist hardly exists who is enough master of himself and of the situation to restrain himself from the excessive use of a generously appointed organ, or antiphonal, or much less, a group of three, such a concurrence of excessive instrumentation may be expected to work

mischief and discomfort, and will assuredly work a great deal more before the due modesty and reserve indispensable for edifying accompaniment and sanctuary offices, are attained. Great bursts of organ music are at best sufferable only in the far-off west-end gallery, if anywhere. In the east they become simply deafening, and destructive of all devotion. We are now having too much organ, and the dangers are likely to increase through imitation and emulation. Besides, experts insist that a "great" or "grand" organ is far less effective in the *ensemble* when it is separated and distributed in a pair of antiphonal organs. Loss of unity in effect is the inevitable result of these divided organs. And the grouping of these enormous instruments in the immediate proximity to the chancel, may be regarded as, at best, a very questionable measure.

## Magazines and Reviews

OCTOBER

*The North American Review* opens with a discussion of the question, "Can Europe Afford Her Armies?" by Sir Charles Dilke, M.P., a recognized authority in the matter of national finances. He concludes that, with the possible exception of Italy, whose resources are visibly strained to the utmost, the other European nations are in more prosperous condition than hitherto, and quite equal to the enormous wastage now going forward in the way of hostile armaments. The mayor of New York contributes a paper, Part I., on "The Wealth of New York," attempting to show that there is yet ample room for pillage and partisan plunder, an experience the metropolis is likely to endure so long as the Roman Catholic "Tammany" continues in power. There is a pretentious "Symposium" discussion of "The Women of To-day," I, British Women and Local Government, by the Earl of Meath; II, The Tyranny of the Kitchen, by Catherine Selden; III, American Life and Physical Deterioration, by Cyrus Edson, M.D.; Women and the World, by Bertha Monroe Bickoff. Dr. Edson's paper has a melancholy, indeed almost a tragic, interest, since he deals with the question of the sterile homes and the rapidly growing deterioration of women, not only with the intelligent concern of the sociologist, but with the certain knowledge of the physician. Usages which the Christian Church denounces as absolutely criminal, murderous, and horrible violations of the divine law, Dr. Edson speaks of as most insane and perilous violations of physical law. At any rate the Dr. painfully represents the unanimous consensus of professional judgment concerning a monstrous evil, if he fails to discern or recognize its higher moral and spiritual responsibilities. Unhappily his paper is not likely to be read very generally by those most immediately concerned. His strictures and vigorous remonstrances against the excessive and exhaustive burdens of modern educational life in seminaries and colleges for women, are solidly grounded and must some day compel recognition. Mr. John Bigelow, in his paper, "The Southern Confederacy and the Pope," prints many remarkable letters, explaining the efforts of the Southern Cabinet to hitch their cause to the Vatican for deliverance and enlargement. Under "Notes and Comments", where many of the best things are often found, a contributor, Jane Cooper Sinclair, discusses "Co-education in the West" with incisive intelligence. The title might have been made to read "Co-education Everywhere" with perfect justice.

*The Century Magazine* gives its strongest illustrations to a subject of inferior interest, especially in "Life among German Tramps." It is hardly conceivable that anything permanently valuable or even entertaining could be looked for in that direction. But the article is probably selected simply because of its possibilities for the picture-maker, unhappily a modern necessity in the making of an illustrated magazine. "Taking Napoleon to St. Helena" is a conscientious and clerkly diary-account of an interesting historic episode. It has never been printed before, and is therefore exceptionally interesting as a chapter of annals hitherto unread. The strongest paper of the number is contributed by Mrs. Schuyler Van Rensselaer, on Frederick Law Olmstead, the chief among American landscape gardeners, and the virtual creator of most of our suburban parks, worth mentioning. His last and crowning achievement, the park of the Columbian Exposition, in which he seemed to reverse the old saying, *Ex nihilo nihil fit*, is to-day foremost in the admiration of many millions, at home and abroad. But little magazine poetry will bear citation now-a-days, yet here is "The Cold Meteorite," a sonnet by the Rev. William Reed Huntington, D. D., rector of Grace church, New York, whose fine poetic art and production too rarely reach the public. These verses will bear more than a single reading:

> While through our air thy kindling course was run,
> A momentary glory filled the night;
> The envious stars shone fainter, for thy light
> Garnered the wealth of all their fires in one.
> Ah, short-lived splendor! journey ill begun!
> Half buried in the earth that broke thy flight,
> No longer in thy broidered raiment dight,
> Here liest thou, dishonored, cold, undone.
> "Nay, critic mine, far better 'tis to die
> The death that flashes gladness, than alone
> In frigid dignity to live on high;
> Better in burning sacrifice be thrown
> Against the world to perish, than the sky
> To circle endlessly, a barren stone."

We shall not often find such intensity, concentration, and swiftness, such a consummate blossom of parable-significance! It is worth volumes of the amorphous nebulous stuff that creeps into our periodicals. We presume to suggest that the seventh verse might gain in power and beauty by a single substitution, thus:

> No longer in thy *flaming* raiment dight.

*The Review of Reviews* demands greater attention and larger space than we have to give, and we are able to do little more than point out the leading articles in which all intelligent readers will find entertainment, as "The Irrigation Idea and Its Coming Congress," supported by portraits, map-studies, and an invaluable mass of statistical information; "The Renaissance of the Historical Pilgrimage," abounding in wholesome suggestions and artistic feeling; and "Mr. Walter Besant: A Character Sketch," with excellent portraits, and a view of Mr. Besant's house at Frognal, an admirable presentation of a many-sided, helpful, and accomplished man of letters, hardly less welcome in America than in his English home.

*Book News*, John Wanamaker, Philadelphia, is a restful, refreshing survey of current publications, garnished with portraits and sketches, overlooking little that is noteworthy, and avoiding, for the most part, the trashy and ephemeral. It is quite as useful as it is agreeable and entertaining.

*The Thinker*, Christian Literature Company, 13 Astor Place, New York, has its unfailing stores of incisive, often brilliant and learned, tractates and papers, often condensed, yet without dryness, a valuable hand-book for the theological and clerical reader and student. The perpetual ebullition of a morbidly active religious thought brings things, new and old, to the surface, that demand recognition, and most of them find mention in this conscientious and intelligent periodical: orthodoxies, heresies, fantasies, with all the latest hypotheses.

## Book Notices

**The Treasures in the Marshes.** By Charlott M. Yonge, author of "The Cross Roads," "The Constable's Tower," etc. Illustrations by W. S. Stacey. New York: Thomas Whittaker. Pp. 191. Price, $1.00.

The passing generation would seem always to have heard of Miss Yonge by her wonderful books, and especially by the strong hold many of them have upon the intelligent boys and girls for whom they were written. Here comes the latest of this sort from the beneficent and industrious author in her advanced age, just as cleverly designed a story as ever issued from her study in the meridian of that most useful life. It is laid among the humble classes in England, and the book will be a favorite in the long line of her similar works.

**The Church's Teaching**: the Order and Connection of the Church's Teaching as set forth in the arrangement of Epistles and Gospels throughout the Year. By Andrew Jukes. New York: Thomas Whittaker. Pp. 224. Price, $1.00.

This contains notes of some addresses delivered by the author at Broadlands, in England, in an attempt to show the way in which the Church throughout the Christian Year brings before her children the "good deposit," and to exhibit the reason and meaning of the order of the Church's teaching in Collect, Epistle, and Gospel of each Sunday and Holy Day. The brief instructions are marked by Juke's characteristic style, unpretentious, full of clear thought and evident to a simple understanding. Class teachers should possess themselves of this useful little book.

**Out of the Sunset Sea.** By Albion W. Tourgee. Illustrated. New York: Merrill & Baker. Price, $1.75.

The fact that the plot of this entertaining romance is laid in the time of Columbus, and that his story is a household tale throughout America, adds to its fascination. It brings vividly to mind the current world-life of the time. The art of printing was only just beginning to scatter its favors among the common people, and the light in which it was looked upon by even noble men is depicted in the words which Sir John Fortescue is made to say: "When all are equal in knowledge, all will soon be equal in power and none be willing to serve, since none will be able to command obedience." This finds its companion belief in the conviction that one starting from some known point and sailing exactly in an opposite direction into the great unknown sea, must come upon a point where he will fall off and be utterly destroyed. The generally true-hearted, though sometimes lapsing "Arthur Lake," the principal character, grows upon our interest from the time he is disinherited by his father and in fulfillment of his father's vow, and against his own will, is designated for the Church. Though not the principal character, the humble, gentle "Padre" is heroic. The brightness of the gold and the heraldry of victory do not deter him from his purpose. He holds the true motive for adventure, the good of his fellowmen, and is the first to obtain abiding hold upon the New World. Judge Tourgee inspires in his readers his own enthusiasm for his subject, and enables us of the 19th century to enter into the feelings and beliefs of those who lived in the 15th, with the charity that superior enlightenment brings.

## Books Received

*Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.*

MERRILL & BAKER

Out of the Sunset Sea. By Albion W. Tourgee. Illustrations by Aimee Tourgee. $1.75.

THOS. Y. CROWELL

Margaret Davis Tutor. By Anna Chapin Ray. $1.25.
Alice's Adventures in Wonderland. By Lewis Carroll. Fully Illustrated. $1.25.
Chilhowee Boys. By Sarah E. Morrison. $1.50.
The Abbe Constantin. By Ludovic Halevy. Illustrated by Mme. Madeleine Lemaire.
Stillness and Service. By E. S. Elliott. 30c.
"When the King Comes to His Own!" By E. S. Elliott. 30c.

FRED'K. WARNE & CO.

Dictionary of Quotations. From ancient and modern English and Foreign sources. Selected and compiled by the Rev. James Wood. $2.50.

JAMES POTT & CO.

The Poems of George Herbert. With a Preface. 75c.
The Newly Recovered Apology of Aristides; its Doctrines and Ethics. With selected passages from the Translation by Prof. J. Rendel Harris. Paper covers.

C. J. CLAY & SONS., London.

The Cambridge Companion to the Bible. $1.25.

SCRIBNER'S SONS

St. Bartholomew's Eve. By G. A. Henty. $1.50.
A Jacobite Exile. " " 50c.
Letters to Dead Authors. By A. Lang. $1.25.
Virginibus Puerisque. By R. L. Stevenson. $1.25.
With Thackeray in America. By Eyre Crowe, A. R. A. $2.00.
Through the Sikh War. By G. A. Henty. $1.50.
Noah Porter. Edited by G. S. Meriam. $2.00.
Windfalls of Observation. By Edward Sandford. $1.25.
Wreck of the Golden Fleece. By Robert Leighton. $1.50.
Westward with Columbus. By Gordon Stables, M.D., C.M. $1.50.
Statesmen (Men of Achievement.) By Noah Brooks. $2.00.
Men of Business. " " By Wm. O. Stoddard. $2.00.
Making of Virginia and Middle Colonies. By Samuel Adams Drake. $1.50.
Stories of the Army. 75c.
The Watchmaker's Wife. By Frank R. Stockton. $1.25.
Theological Propædeutic. By Philip Schaff, D.D., LL. D. $3.00.
Orthodoxy and Heterodoxy. By Wm. G. T. Shedd, D. D. $2.00.

## Opinions of the Press

*Church Notes*

A TRIBUTE TO BISHOP SEYMOUR.—We want to pay our humble tribute of honor to our dear old master, Bishop Seymour, for the noble effort he is making to arouse the Church from her dreadful lethargy regarding the strange doctrines which are held and are being sounded abroad by some of those who are her appointed teachers. We believe that the present state of things is very bad, and it seems as though those who are high in authority love to have it so, for they apparently make no effort at correction.

*The Episcopal Recorder* (R. E.)

THE HOUSE OF LORDS.—The Peers have taken their stand upon strong ground—a religious question, and if the process of mending results in the ending of the House of Lords, it would be difficult to conceive of it being done under more dignified circumstances. Americans can have little respect or liking for an hereditary House of Lords, but it would be difficult to withhold from its members high praise, should they surrender their position as legislators sooner than approve a measure which they believe involves the disintegration of the United Kingdom, and which all the world must see includes a surrender to the Roman Catholics. If fall they must, they will never do so more gracefully and consistently.

*The Outlook*

A DISTINGUISHED SCHOLAR.—It is not many weeks since *The Outlook* published a portrait of Dr. Jowett, the famous scholar and translator of Plato, and commented on his notable contribution to modern scholarship. Now comes the melancholy intelligence that the distinguished head of Balliol College died at Oxford on Sunday last, at the ripe age of seventy-seven. It remains only to recognize a service of the highest distinction, not only in its quality, from the standpoint of pure scholarship, but in its diffusive power. Matthew Arnold held that one of the highest functions of the scholar and man of letters is, not to accumulate the best in thought, but to disseminate it. Dr. Jowett performed this service in a very unusual degree, by bringing one of the greatest and ripest thinkers of the world within the reach of every English reader; and this work was done with such felicity and fidelity that it practically added Plato to the list of English writers and made the "Dialogues" a part of English literature. In this busy commercial era it is refreshing to note the fact that a man like Dr. Jowett, who spent his whole life in academic seclusion, is nevertheless universally recognized as one of the foremost men of his time, and that his contribution to the achievements of his race and to the resources of mankind, although imponderable upon the grosser scales of the age, is nevertheless seen by his contemporaries to rank with the highest and the best.

# The Household

## "The Resurrection of the Dead"

BY M. A. THOMPSON.

"I look for!" Oh, how often said!
"The Resurrection of the dead,"
But oft the words are lightly spoken,
And earth-born spells remain unbroken.

But oh! their force is felt and known
Beside the form whence life has flown;
For there the "still, small voice" is telling
The mighty import in them dwelling.

And to the mourner, at the grave,
The words return, with power to save
From utter hopelessness in sorrow,
That can from earth no comfort borrow.

The blessed creed of ages past
Uplifts the hearts who hold it fast,
Above this world of death and sadness,
To realms of risen life and gladness.

"The Resurrection of the Dead!"
I would not take the world instead,
Though I might live through years eternal,
And earth be mine, for ever vernal.
*Philadelphia.*

## My Little Man

BY KATHLEEN WATSON

From *The Quiver*

CHAPTER IV

Towards midnight the man for whom I waited, arrived at last. As I heard his slow, heavy footsteps echoing up the long stone flights of stairs, it was with difficulty that I restrained myself from kicking him down the whole lot of them again, thinking of the times he had made that frail, small boy toil up and down them, laden with heavy books to an extent that would have tired a full-grown man.

I went to meet him in the room beyond and briefly informed him who I was and that I had come to relieve him forever of the charge of Allan's boy. He was a spare, shrunken man, with a cruel, calculating countenance, not, somehow, the countenance one associated with a man of books. He regarded me with silent surprise as I spoke, and seemed to be revolving in his mind how he could turn the *denouement* of affairs to the most profitable account for himself.

I saw through him at a glance. Indeed, not much discrimination was needed for that. What I did was weak, undoubtedly, but my excuse is that I was very weary and utterly unfit for further argument or strife. I placed a roll of bank-notes before him, and the upshot of it all was that in three days' time I was sitting on the deck of the "Victoria" with my little boy in my arms, showing him the first glimpse of the white coasts of Dover in the distance. It was the 1st of May, I remember. A gentle sun shone on the blue buoyant breadths of the Channel and a fresh wind touched the tips of the waves with foam.

"Oh, Nell," he said to me, a flush coming over his fair little happy face, "I knew England would be very lovely. Father said so."

Arrived in town, I at once sent for an eminent specialist in the diseases of children, to see my little boy. After a careful examination the great man expressed his opinion on the case in the guarded terms peculiar to great men of his order—terms which may shield a mass of ignorance or completest knowledge alike, I suppose. He asked if at any time the child had over-exerted or strained himself, as certain aspects of the case pointed to such a supposition. He advised fresh air, an out-door country life, perfect freedom from restraint—and above all from books in general and French verbs in particular. He would not at this early stage of its development say that the disease was incurable—that, however, was the most that he would say. He took a great fancy to Waldo, and on my saying that he was only six years old, appeared almost painfully moved, muttering: "Indeed, indeed! the face and speech of a child ten or twelve;" to which I replied by detailing the circumstances that had forced him into such a premature fulfillment.

It happened, I never quite knew how, that Waldo became the lion of the hour during the short time we had to stay in town, waiting till my place in Devonshire was quite ready for our arrival. From the clubs to the leading papers and the society weeklies, the pathetic story of his father's imprisonment and death, and his own childish sufferings, spread like wildfire and was soon in everybody's mouth. I could not help being intensely amused, as well as rather saddened, at the oceans of letters I received from kindly, antiquated spinsters, intimating that they were burning to clasp my little boy to their bosoms and "adopt" him for good and all. I told him one day of these kind creatures and their proposals. He was very puzzled.

"Why do they want me?" he inquired; "always when I look out of the windows or go for a drive, I see so many poor little boys; they look so hungry and often they are crying; I suppose it is because they have no father and no 'Nell'. Tell these kind ladies, Nell, to find out little boys like those and love them."

Then there came an afternoon, bright and beautiful with the presence of spring that was more like summer, when a prince whose name ranks high in the land, having heard and being deeply interested, arrived to see my little boy. For more than an hour he stayed, entertaining Waldo with anecdotes and stories of a sort to charm a child's ear. Not every man who is famed as a *bon raconteur* amongst his intimate friends has the gift of making himself equally fascinating to a child of six years old. Yet I knew that the delight was not all on my darling's side.

"Is it good to be not—not—half a bad fellow?" he asked of our guest in his dear grave way, whilst I, listening, shook in my shoes!

"Why do you ask, little man?" returned the prince, smiling broadly.

"Betos, the other day, Nell said you—were that."

I do not think I ever saw a man enjoy a thing more.

"Now listen, Waldo," he said, as soon as he could speak for laughter; "you will have to keep Nell well in order, you know. It is quite clear he wants it badly."

Waldo was puzzled. He took all he heard very literally. He could never understand the wasteful little way so many of us have of saying things merely for the sake of saying them!

"I don't know," he answered, "I really don't know about keeping Nell in order. Betos, you see, I must do everything he tells me. Father said so."

When the time came for our illustrious guest to depart, I escorted him downstairs to his carriage. On the balcony upstairs little Waldo had managed to come forward to speed the parting guest to the very end. Whilst the prince was saying to me: "Dear plucky little chap! keep me informed of him," a sweet clear voice rang down to us in the street, compelling the passers-by to stop and smile:

"Good-bye, dear prince, good-bye! I like you so very much!"

As I looked up and saw my darling there, waving his little handkerchief and the May breezes tossing his curls, I could not choose but think, as I hastened back to him, of the bitter farewell he had waved to his father from the barred window of the street in Kiev—only about a year or so before. Then it was snowing thickly, and his father, even amidst the torture that cramped him, had feared lest he should take cold. Now the sun shone gallantly and the air was full of scent and radiance, and I said to myself, in joy of heart: "For Allan's little boy the old order changes and indeed shall be no more again forever."

Right glad was I when the day came for me to take him away to my old home in the fair green apple country. His eyes, so long accustomed to the four low, windowless walls of a garret in the roof, could not quite contain the glory and the wonders of London town, and he would often hide his face on my breast, silent as if from a great oppression.

As with older people who have looked misery so long in the face that when happiness is suddenly brought before them they cannot understand it, and wonder if some one behind the scenes is playing off a practical joke upon them, so with my darling, who, for his father's sake, had endured such hardness and unkindness as, let us trust, few children are called upon to endure—now that the beauty and kindness of life were again presented to him, they seemed at times to exhaust, to prove too many for him, so to speak, and the dear puzzled look, that sometime was very, very near to tears, would shine in his eyes until I soothed it away.

So, as I say, I was glad when strange faces, smiled they never so kindly, were left behind us, and the tumult of the town was exchanged for the sweet sobernesses and silences of the country, and my little boy and I had peace and freedom, and long happy days in which to go over the old ways that association made so dear to me, and entire newness, so fresh and glad to him.

For me, after my long years of absence and traveling, and the great fatigue of that last sad, difficult journey across two continents and back; and for my little one, after the cane and lesson-books, the dingy garret, and the harsh, forbidding face of Dr. Vorstrovna, it was for both of us enough that we could lie under the limes on the lawn and watch the busy bees which sing as they work, and the pigeons fluttering from the dovecot with great clashing and splashing of wings, losing themselves eventually in the orchard delights of the valley far below. Above all, Waldo loved to lie and watch the flight of the larks right into the very heart, as it seemed, of the blue sky overhead. He would pour his dear small confidences into me, and tell me in his winning accents every thought as it entered his curly head.

"If only they could meet, Nell!" he said on one of these occasions. "See how high he flies, that little lark! If I could tie a letter round his neck and father could stretch his arms out from heaven and reach it! If they could only meet for a minute, father and the little lark, Nell!"

"What would you tell him, dear?"

"Oh, everything. But he knows how I never cry, how I am always happy now, how I have got you, doesn't he, Nell? God has told him long before this, hasn't He?"

I answered him that since God was Love, I thought this must be so.

After a short reflection, and rather sadly: "Still, I think father would like the letter too, you know, because that would come straight from me—myself."

Now, it chanced that in the dear old bygone days, Allan, being an orphan and absolutely without relations in the world, had been in the habit of spending his holidays with me in this same place, Crown Farm Court, where now his little son was with me in his stead. And nothing pleased that same son better than to listen as I told of the memories with which the air around was laden, and pointed out the various objects to which those memories attached themselves. I watched his blue eyes shine, his white cheeks fire, his hands clap together for joy, when I told of something of his father's doing which had beaten the ordinary record hollow, and—wondered how I had lived so long without him.

I got a pony-cart and a wee pony for him, and we used to drive out together for hours at a time. The people on the estate and in the village soon got to look for his daily coming as I am well sure they would never have looked for mine had I come alone. From his voice, his smile, his little touch, his every movement and gesture, emanated the subtle essence, the spirit of love. Though at five years of age initia-


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ted into all the woes of a life in which love was frozen out, yet an entire child of love he had remained.

Of course I drew round his tiny life a thick, strong hedge of love through which no faint breath of the cold outer winds of unkindness could pierce, and I think there is no doubt that to a great extent our lives catch the colors of their environment and flash them back on the world about us; yet, also, and beyond this, the inward flame, the very heart of love, was my little boy's.

Though the chief adoration of his being was given to his father and to his father's memory, and after that, I think I may say, to me; yet for all the world beside, from prince to peasant downwards, from the stars in the sky to the sheep in the meadow, he looked at all through the sunny spectacles of love.

To be able to put any trifling pleasure in the way of those in pain was his idea of supremest happiness. When we discovered that the blacksmith had a little son crippled from his birth, and we managed occasionally to hoist him up into our cart and take him for a long spin through the green, earth-scented lanes, and show him things charming and unknown of the woodland and the moorland; when we saw a small boy by the roadside sobbing his heart out over the bits of a broken slate that another big bully of a boy had dashed out of his hands for sport, and when we brought him a new one, better and brighter than the old one in every way; when we found a lost, lame little Skye dog one day on the highway, and took it home and healed it and kept it with us always—the quiet ecstacy that shone in my darling's face at the delight of doing and originating such simple deeds of love—well, I set it down as one of the best things my eyes have ever looked on.

Now, the housekeeper at Crown Farm Court was a dear old lady of the name of Barbara. She had been in the family from time immemorial—that is to say, at least, that no one remembered a time when she was not there. She had seen my father brought home stark and stiff on a stretcher from the hunting-field; she had nursed me from my birth two months after that sad event; she had tended my mother, day and night, through all her long illness; and ever since, she, alone, of females had held the reins of government at the old home.

Her devotion to Waldo was almost pathetic in its intensity, and he in return had a special love for her, in that she was one of the very elect few who could talk to him of "Father". When I was busy in my study writing or attending to the affairs of my estate, and looking round in the midst of my work for my little boy, found him not, I knew always where to seek him. In Barbara's pleasant sitting-room, whilst she at her spinning-wheel wove the flaven threads into linen that we only know of now in dreams, there he had his especial couch, and on it he would lie and listen to all her tales of "Master Allan" and the jokes which that young gentleman, together with his chum, had perpetrated. Barbara, too, was saturated with old-world lore and romance, and many a happy tea and strawberry feast did Waldo and I have with her in her cozy room, where the windows looked on to the rose-garden with the ancient fountain and the sundial in its midst, listening as she told the stories of a past which the march of something called Progress is fast crowding out of the remembrance of to-day.

Moreover, owing to good Barbara's ceaseless care, I was happy in the knowledge that my darling did not want any of those small attentions which it is within the province of a tender woman only to bestow. A black servant whom I had brought with me from the East, and the coachman Bennett, who, as under groom, had also had the prime distinction of knowing and worshipping "Master Allan" in the old days, all vied with one another as to who could best please and serve his little boy. Accepting, in his sweet patrician way, all their services as his due, he at the same time threw himself gladly into the simple delights of their cheery company, and walked and talked with them as with dearest friends. Whilst as for them—I do not speak extravagantly, for I know them well—they would at any moment have freely given their lives for him had they been called upon to do so.

We got up a cricket eleven among the village boys; we levelled off a smart neat bowling-green from a field at the end of the park; we enrolled ourselves into a club and gave magnificent house-teas and suppers; the utmost good feeling and *esprit de corps* prevailed—my boy threw all the eagerness of his heart into the thing. And now, how often I see him, lying back in the little cart in which we used to wheel him across the fields, watching the boys at their games, clapping his tiny brown hands ecstatically at any special score that broke the average record, and calling out across the meadow:

"Played, Johnnie Parker! Played indeed!"

*To be continued*

# Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

## Dorothy's Key

"I want that book. Give me that book, Jack," exclaimed Dorothy.

"Well, so do I want it, too," responded her brother. "You've got to wait till I've finished with it,"

Dorthy's face wrinkled up as if she was about to cry; but just then she saw her aunt coming down stairs in her out-door costume, and a new thought diverted her mind.

"Oh, I'm going down the street, too, Aunt Gracie. You've got to take me too, so you have. Now just wait till I get ready."

"No, I can't," answered Aunt Gracie, opening the street door and passing out.

Dorthy threw herself down on the stairs in a perfect passion of tears.

"Oh, dear! Everybody is ugly and cross to me," she fretted. "They never will do as I want them to, and I think it's mean."

Nobody noticed her tears; so after a little while she dried her eyes and went down into the kitchen to see what she could find to amuse her there.

Cook was making a pie for dessert, and rolling out the crust in delicate layers.

"Oh, I want to make me a little pie!" exclaimed Dorothy. "Bridget, give me a little piece of dough to roll out with my little rolling-pin."

"I can't just now," replied Bridget. "The oven's hot, and I must make haste. Wait till I'm done, and I'll save ye a bit."

"No, I won't wait. I've got to have it right away this minute," fretted Dorothy. "Give it to me now, Bridget; I want it."

"Well, you shan't have it at all if you can't have a little patience," answered Bridget, and as Dorothy began to snatch at the dough in an effort to break off a piece for herself, she picked her up in her strong hands and carried her out into the hall, where she put her down, returning into the kitchen quickly and locking the door behind her.

"Let me in, let me in!" screamed Dorothy, pounding at the door; but Bridget began to sing, and did not pay attention to the little girl.

"Dorothy, come up stairs," called her mother. "I have something nice to tell you."

Dorothy ran eagerly up stairs to hear what her mother had to tell her, and when she heard what it was, she was so glad that all the frowns on her face vanished as suddenly as if a fairy flat-iron had been smoothed over it, and she began to clap her hands and jump up and down in her delight.

Dorothy was the only daughter, and often longed for a little sister. So she was very happy when she heard that her little Cousin May was coming the next morning to pass the month with her.

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"A bill to remedy this evil had already passed the House of Representatives, through the efforts of Harter, of Ohio, and Lind, of Minnesota, and other business included a hearing before the senate committee, of which Senator Frye is chairman. The steamship companies were represented in force, but the committee unanimously recommended the passage of the house bill, with some amendments which do not detract from the efficiency of the measure and which satisfy the committee.

"Another thing which gratified me on returning home was the magnificent train service on the Burlington road. I found on the Eastern roads a class of cars which the Northwest had discarded years ago, and I found some new compartment cars on the Burlington Route which surpass in elegance anything I have seen in the world.

"Certainly the people in the Northwest have nothing to complain of as to the passenger service this railroad is giving between here and Chicago."—*Minn. Eve. Tribune, Jan. 31, 1893.*

*THE OLD BATTLEFIELDS*

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May had not been there many days before Dorothy noticed that it was very seldom her little cousin was refused anything, and she wondered why even Bridget was always willing to stop, no matter how busy she might be, to give May anything she asked for.

"May, what makes people so good to you?" she asked abruptly one day. "When I want anything everybody is too busy to give it to me, yet they will do anything for you."

"I suppose it s because I've got a little key," May answered.

"A little key?" Dorothy asked in surprise.

"Yes," answered May, smiling at her bewildered cousin's face. "Mamma told me a little key to use whenever I want a favor, and it almost always makes people do it for me."

"How funny!" exclaimed Dorothy. "Won't you lend me your little key, May?"

"Always say 'please,' and that is the key to win favors," May answered.

"Is that all it is?" said Dorothy, rather scornfully; but she tried it, nevertheless, and she found it just as May had said.

A little girl who said "please" politely when she wanted a favor was more apt to be gratified than a child who cried fretfully, "I want that. Give me this."

Won't some of my little readers try May's key?—*Sheltering Arms.*

## Tim's Kit

It surprised the shiners and newsboys around the postoffice the other day to see "Limpy Tim" come among them in a quiet way, and to hear him say:

"Boys, I want to sell my kit. Here's two brushes, a hull box of blacking, a good stout box, and the outfit goes for two shillin's."

"Goin' away, Tim?" queried one.

"Not 'zactly, boys, but I want a quarter the awfullest kind just now."

"Goin' on a 'scursion?" asked another.

"Not to-day, but I must have a quarter, he answered.

One of the lads passed over the change and took the kit, and Tim walked straight to the counting room of a daily paper, put down the money, and said:

"I guess I kin write if you'll give me a pencil."

With slow moving fingers he wrote a death notice. It went into the paper almost as he wrote it, but you may not have seen it. He wrote:

DIED.—Litul Ted, of scarlet fever; aged 3 years. Funeral to morrer, gone up to Hevin; left one bruther.

"Was it your brother?" asked the cashier.

Tim tried to brace up, but he couldn't. The big tears came up, his chin quivered, and he pointed to the notice on the counter, and gasped:

"I—I had to sell my kit to do it, b—but he had his arms around my neck when he d—died!"

He hurried away home, but the news went to the boys, and they gathered in a group and talked. Tim had not been home an hour before a barefoot boy left the kit on the door step, and in the box was a bouquet of flowers which had been purchased in the market by pennies contributed by the crowd of ragged but big-hearted urchins.—*The Lutheran.*

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## Financial News

REPORTED FOR THE LIVING CHURCH

The only activity displayed in the stock market this week was furnished by the Industrial group. This activity, however, was artificial, produced by gross manipulation on the part of a certain clique of speculators. If the legitimate market can be said to have shown any signs of life at all, it has weakened somewhat since the senatorial physical endurance fiasco of Thursday shows that the repeal leaders are without support, and that the minority element in the Senate have more power than the majority. It is not improbable that the whole market will shortly go to pieces under a continuance of present conditions.

Business failures are increasing, and grain values are at a distressingly low point. This is all the more surprising as the crop reports this week show a falling off in cereals of 22,000,000 bushels over last year's yield, and 770,000,000 bushels over the year previous. This shortage must necessarily curtail railroad earnings, and, in conjunction with the low prices, militate against the prosperity of farmers. The farmer's deprivation of a remunerative harvest means default on mortgages, which in turn causes a contraction in thousands of incomes. The agricultural cycle encompasses many other dependents which augurs good or ill according to the fulness or failure of the crops.

The Union Pacific Railway is the last accession to to the ranks of receivership. The event caused no commotion, as it has long been supposed inevitable.

Money continues to flow to the centres of deposit, but remains difficult to obtain for mercantile usages. The Government's supply of gold is gradually decreasing, the last treasury statement showing but $85,000,000. It is curious that while the impairment of the revered $100,000,000 reserve to the extent of a few million dollars precipitated the panic four months ago, no concern is paid to the present and heavier encroachment.

Silver is dull at 73⅝ cents per ounce for bars. At this price, the bullion value of the silver dollar is 56⅞ cents.

A canvass of the week's events is not encouraging. C.

*New York, Oct. 14.*

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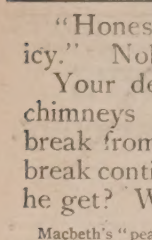


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## Hints to Housekeepers

DISINFECTION AFTER INFECTIOUS DISEASES.—Prof. Esmarch has shown that the best method of disinfecting or removing infectious material from surfaces, is thorough rubbing with bread. In disinfecting a room in which a patient has been sick with scarlet fever or diphtheria, the ceiling, walls, woodwork, and furniture are to be thoroughly rubbed with bread, then washed with corrosive sublimate. The paper should be scraped off the walls if possible. If the walls are not papered, a new coat of calcimine or whitewash should be applied, and the woodwork should be painted.

BACTERIA.—Every one should understand that, of all the myriads of bacteria about us in earth and air and water, the great majority are harmless. With very few exceptions, the bacteria which can do us harm are those, and those alone, which come from the bodies of men and animals afflicted with disease. So far as water is concerned—and the same applies to ice—it is only sewage pollution or stagnant filth which we have to fear and shun. Good, pure, uncontaminated water, and ice made from such water either by nature or by man, are entirely wholesome; and they are not made more wholesome by distillation or other purifying procedure; they are not more wholesome when germ free.

* * * * * * *

A good many of the bacteria which are found in all natural surface waters are expelled or killed when the water freezes; but as many as ten per cent., and often more, may remain alive. A large number of studies on this subject have shown that the bubbly and snow ice is apt to contain many more bacteria than the clear ice does. These bacteria in ice have, as a rule, no influence whatsoever upon the health of the ice consumer, if the ice has been formed on bodies of water which are clear and pure. But ice which is formed on sewage polluted or otherwise filthy water may contain disease-producing bacteria, and hence be very dangerous for domestic use.—*Harper's Magazine.*

CONTAGIOUS AND INFECTIOUS.—The principal ways by which disease gets into the body are through the air, water, and food, and these enter the body by the nose and mouth. The air in high mountains and far out at sea is very pure, but the nearer we approach civilization the less pure it becomes. Some diseases are carried very readily by the air, while others are passed from one person to another only at a short range, while others again require close contact. From these facts arose the two words contagious and infectious, the definitions of which few accurately understand. Contagious diseases were originally supposed to be those which were conveyed by actual contact. It is this very study of bacteriology which has so altered the exact meaning of these two words that it is impossible to define them individually, and hence they may as well be used as synonyms, although it is generally admitted that infectious is a somewhat more comprehensive term than contagious. Thus everything that is contagious is infectious, but the reverse is not true.—*Mother's Nursery Guide.*

SCIENCE OF VENTILATION.—The healthy atmosphere in a room is one in which the air is changed to the extent of 3,000 cubic feet per hour, per adult inmate. The air admitted need not be cold; warm air, so long as it is fresh, is of coarse preferable to cold air in winter, but in some way the air must be brought in if we are to continue in health. There are various ways of doing this. One is by admitting cold air so that it is directed upward toward the ceiling, where the air of a room is at the highest temperature; the cold stream is then heated in its passage as it falls to the lower level for breathing. But in large rooms, to utilize at its best this current, there should be in the skirting, outlets communicating with a heated upcast flue, which will draw away the heavy air near the floor. In cases where there is heating by hot water coils, the cold air may be brought in at or near the floor level and passed through the hot water coils—the outlet for vitiated air being in or near the ceiling—to a heated upcast flue. The great desideratum in the admission of fresh air is to cut it up into very fine streams, something in the way water is cut up in passing through the fine nose of a watering can. It has been found that air admitted through a tube or orifice of equal sectional area throughout enters as a cold draft, but if the inlet be through a series of small truncated cones, the smaller section outward, the larger inward, with a wire gauze on the inside, the current is so cut up and diffused that the draft is not felt. By analogy a mass of water entering through a narrow canal drives all before it and cuts a channel for itself, but the same quantity passing over a large surface of ground gently irrigates it. Another important point is not to let the passage of the air be at too great a velocity. The gentler the flow the better.


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